THE CHURCHMAN.

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For the Churchman.

Lays of the Ancient Church.

No. 3.—Guardian Angels.

"Take heed therefore how ye despise one of these little ones: for I say unto you, that in Heaven, their Angels do always behold the face of my Father who is in Heaven."

Gospel for Feast of St. Michael and all Angels.

I.

On a night to see no morrow, lay a little child whose sorrow
Mocked the healer's art:
And the life-stream, fast retreating, ebbed away with every beating
From her little heart.
On her brow the veins stood boldly, and the death dew glistened coldly;
Yet the happy child,
Even when most she seemed to languish, or in keenest throe of anguish,
Looked above and smiled.
'Tis to see the guardian Angel, promised in our Lord's evangel,
That her eye illumes;
And the light upon her forehead, radiant and pure is borrowed
From His flashing plumes.

II.

By the hooting crowd surrounded, stood an old man, unconfounded,
Witnessing the Faith.
On a stake his head was pillowed, and the smoke round him billowed:
Thus he waited death.
Fast the living flames were leaping; ever higher, higher creeping,
Round the martyr saint.
But his calm—O, who may say it? Human tongue may no
Human utterance paint!
For he heard his Angel's pæan.—In the solemn empyrean
He beheld him stand:
With the mandate of all pardon, and the coronet of guerdon
In his radiant hand.

III.

Hagar in the desert straying; Jesus, in the garden praying
Were beheld above.
Paul and Silas in their prison; Mary, when the Lord had risen
Knew an Angel's love.
For our hopes of fairer morrows, for our wants and for our sorrows
Shall our Angel care,
He our alms and sighs shall gather, placing them before the Father,
With an humble prayer.
When, as with an absolution, sin and grief and all pollution
From our breast departs.
'Tis the guardian:—sent to ease us by our gentle Master, Jesus,
He hath touched our hearts.
Let us live then care resigning; not with our estate repining,
Nor too apt to grieve:
Ever joyful, heavenward send Him; fear to weary or offend Him,
Lest He weep and leave!

ACOLYTUS.

Communications.

For the Churchman.

The Highlands of Scotland.

CHAPTER II.

For what reason then art thou come among us? Your gold has not tempted me hither, said Alexander, but I would willingly become acquainted with your manners and customs. So be it rejoined the other, sojourn among us as long as it pleaseth thee.

Coleridge's Friend.

The pleasant bower from whence I viewed a lovely sunrise, and beheld the picturesque features of Benledi and Loch-Achray, tinted with charming hues, as daylight revealed mountain and lake reposing in tranquil beauty, or rather like "The scenery of a fairy dream," must be first noticed before I proceed further with my narrative.

This cottage hostel is built in rustic style, its outside frame-work being composed of rough boughs, and constructed after the approved model of a rural lodge. The structure is rather low, and almost covered with creeping plants, mingled however with clusters of blooming roses. This beautiful and fragrant decoration seemed to dispute with the mantling vines for the honor of covering, or concealing the rude exterior from the eye of the passing traveller, and to delight in adorning the Highland workman's handiwork with the exuberant and tasteful drapery of inimitable nature. A fancy wicket opens upon a flower garden attached to the premises, with a pathway leading down to the lake; this constitutes the principal artificial embellishment of an Alpine haunt, where the stranger duly lingers for a time to recall the imagery associated with "the Trosach's gorge," and to muse further upon the Minstrels pleasing poem and its vivid details. To mark the rising or the setting sun, the simple or magnificent forms of nature in a nook like this, is an indiscribable pleasure; nor is the quiet enjoyment of the sublime and beautiful interrupted without a certain amount of amusement being afforded to the observing sojourner in return. Scott's genius has kept up the enthusiasm for viewing the scenery of Loch-Katrine undiminished, to this hour. Nay, the intense curiosity to behold the places celebrated in his famous metrical tale is quite as remarkable now as it was in 1810, when, as the author himself relates, crowds set off to view one of the most interesting portions of Scotland, but whose topography previous to that time, excited but casual curiosity in the public mind. There is a very striking illustration of this fact before me at this moment. A group of lively travellers are now gathered together in front of the inn, attended and equipped to walk through this interesting country. It is an animated picture, and I will attempt to sketch it with my pen, lest it fade from remembrance, or be lost amid the constant succession of similar scenes. For this is only one amongst a number noted *for* and worthy *of* the pencil: an Edwin Landseer would assuredly do it justice upon canvass—I must dash it off hastily upon a scrap of blank paper.

The party here assembled, are waiting for a loitering member of their confraternity to join them before they proceed upon their early pilgrimage. The female *gentles**—arrayed in plaid kirtles and modest bonnets, with the other portions of their dress to correspond, and chosen evidently for this pedestrian expedition—are gathered around an ancient Highland guide. He is pointing out the localities and delivering portions of legendary lore with great readiness of memory to his listeners. They seem seriously inclined to hear these northland tales, and with greedy ears are devouring up his fragmentary epics with expressive looks and lady-like attention. His face and costume is not the least striking or interesting one among this joyous and social party; although he occupies but an humble station in the land, his delivery and deportment would not be discreditable to any Scottish Chief, as his *bladier* or spokesman. As his features become animated by revealing his Gaelic traditions to this select audience, he looks like the hereditary representative of Caledonia's primitive Senachies,†—a true son of the mist and the heather, dwelling upon the memory of Fingal and Ossian and the deeds of other days. The male *gentles* form quite another division of the picture, and may be said to be a subordinate mass of accessories, although with their picturesque shooting jackets, fancy caps, and tartan plaids, they give a very interesting variety to a Highland landscape. And lastly, the favorite dogs and horses, filling up foreground and background with animal life and beauty, complete this fanciful travelling party and vivid scene before a Highland hostel.

I have been irresistibly induced to sketch the foregoing picture, because it afforded me something to reflect upon touching manners and customs hereabouts. That ladies and gentlemen should think of walking several hundred miles for the purpose of familiarizing themselves with nature, and the habits of certain clans and tribes, or their lineal descendants, is not only characteristic—if I am rightly informed—but quite common at the present hour. It is a congenial mode of travelling, and undertaken with great simplicity of feeling and sentiment. There is no affectation apparent or concealed about these little pilgrim-parties; but on the contrary, evidence given of good taste and habitual activity of mind and body. Heartfelt enjoyment, exercise and information are sought after in these pedestrian excursions; not vapid dissipation, or affected and disordered glances at the landscape, modes of life, or local history.

Perhaps the accomplished John Wilson and his lady, afford as good an illustration or example upon this point as any that can be unfolded to the reader; it is authentic; the authority being the veracious and venerated Mrs. Grant of Laggan, whose words I shall quote, simply stating, that the ramble referred to by her, was performed in the summer of 1815. "You never saw two people look so well after an excursion as the poet and his mate; they have walked several hundred miles in the Highlands, seen so much beauty, and felt so much courtesy, slept in the humblest cottages, always getting clean bed-clothes, and conned over Milton, their travelling companion, till they have almost got him by heart, and are become quite intimate with the affable Archangel. Never did any thing turn out so well that was looked upon as so ridiculous in the outset; his wife is a fine creature, and has much taste and intelligence." Some idea may thus be formed of the company continually encountered in the Highlands from the foregoing details; nor can the simple disguise of an hour, conceal the appreciating minds of those who stray in this social way, in search of particular information, or to behold romantic scenery. At the same time, these very venturous rambles themselves, contribute greatly toward the embellishment of the landscape, by their assumed costume and necessary paraphernalia. Like the Gipsey parties in England, who are usually encountered in green lanes and rural nooks, these cultivated travellers frequently decorate the wild hills and glens of Scotland with their picturesque presence and animal retinue. It is a very pretty sight to meet a train of this kind, winding through a mountain pass; or to behold, quite unexpectedly, the merry group in the neighborhood of waterfalls, or craggy defiles. And thus you may contemplate these mountainous regions, amid the chant, or musical tones of blithe nature, and the festive chorus, emanating from jocund sons and daughters of Caledonia. And here I am reminded of a very characteristic scene, or rather a succession of them, imprinted freshly upon my memory, during a flitting pilgrimage over Loch-Katrine and Loch-Lomond. I have been tempted to chronicle them in the same order in which they cling to my remembrance; but intend not to spread rainbow colors, where fidelity alone is required, in the simple record of a joyous visit to two of the most celebrated lakes in Scotland.

A more amusing and diversified set of travellers, perhaps, never left the threshold of the Tabard Inn at Southwalk, for Canterbury, than the band,—among whom, I was accidentally thrown, on the morning set apart to make a regular descent upon the territories of the Mac Gregors—that issued in straggling continuity, from Stuart's hostel, toward the Trosachs. Their movements being completely identified or associated with my own in this excursion, I must consequently describe the adventures of the day as a joint performance. There certainly was no *exclusiveness* connected with our informal expedition, nor a *sulky* countenance exhibited, whilst thridding winding path or mountain declivity; but a general interchange, not only of thoughts and ideas, but also friendly and good offices. Solitary wanderings favor meditation and reflection; but a road-side conversation with a fellow traveller often elicits particular information and pleasing intelligence; and hence a long walk seems too short oftentimes for a special theme or an abstract of local history. Chaucer's Canterbury pilgrims enlivened each other with the recital of marvellous tales; and some of our party seemed disposed to imitate them in that particular; but a learned "Sergeant of the Lawe," from Edinburgh, held us all in thral, by the fluency of his speech and rare dissertations upon demonology and witchcraft. He commenced with the superstitions of the Highlanders, and ended with a debate upon the supernatural imagery of Shakspeare's Macbeth; the *weird sisters* furnishing him with a happy hint, wherewith to wind up his clever discourse, upon a very curious and striking subject. Like the Ancient Mariner of Coleridge, he charmed us "with his glittering eye," until he had completed an unexceptional and spirited sketch of Gaelic Mythology and old Scottish rites and ceremonies.

We halted for a time in the Trosach's wildest glen to rest ourselves, and to survey this rugged piece of Alpine scenery. We needed no longer the aid of ranger or guide whilst the Edinburgh Advocate travelled with us. Fragments from The Lady of the Lake, were instinctively quoted, to illustrate each dell and ravine perceptible to scrutinizing eyes; at the same time, there was quite an amusing bustle and clamor among our loitering column, now bent upon reaching Loch-Katrine before us. As we had hitherto been the pioneers of this irregular company, we were well inclined to reverse the procession. When seated in this romantic nook, with the blue sky above us, and a mountain streamlet tumbling over the rocks at our feet, the learned Sergeant very aptly repeated Wordsworth's beautiful sonnet, entitled THE TROSACHS, to us by way of accompaniment to the music of the waterfall. Such poetry cannot be recited too often; and I offer no apology for its introduction here:—

There's not a nook within this solemn Pass,
But were an apt confessional for One
Taught by his summer spent, his autumn gone,
That Life is but a tale of morning grass,
Withered at eve. From scenes of art that chase
That thought away, turn, and with watchful eyes
Feed it 'mid Nature's old felicities,
Rocks, rivers, and smooth lakes more clear than glass
Untouched, unbreathed upon. Thrice happy Quest,
If from a golden perch of aspen spray
(October's workmanship to rival May)
The pensive warbler of the ruddy breast
This moral sweeten by a heaven-taught lay,
Lulling the year, with all its cares, to rest.

The first glimpse of Loch-Katrine was obtained through an opening in the greenwood boughs, that flung their verdant drapery "athwart the narrow'd sky." We looked down upon its "dark-blue mirror," from our canopy of pine-trees, and stood upon a turfted knoll, to gaze out further upon the purple promontories and lichen-covered rocks that stud the "silver strand." The enchanted haunt of the Scottish poet, was revealed to us in all its summer vestments and attractions; and it seemed worthy of being described by him, and peopled with the imperishable imagery of his master-mind. We now discovered our co-mates and brother pilgrims wandering along the shore, and quite impatient to be ferried over the tranquil tide, upon which the light shallop of the Chieftain's daughter (as the bard imagines) wafted the bewildered king to the rocky isle and rustic bower of the exiled Douglas. We had not to wait long for the rowers; the boats were quickly filled with passengers, and the Highland bargemen, with sturdy strokes, sent our little fleet speedily forward upon the dimpling surface of the lake. Whilst we were proceeding upon this interesting and agreeable voyage, with no other music but the full chorus of our animated companions, the plash of the boatman's oar in the transparent tarn, and the additional accompaniment of their hoarse voices, shouting out some Gaelic hero's name, to enable us to test the echo hereabouts, our attentive ears caught the distant sound of other strains proceeding from another quarter. It was evident that there were other voyagers upon the stream, and that the notes, now floating over the water, came from "the proud pipers on the bow" of sundry well manned barges. We soon descried this gay water-party bearing down upon us from Glengyle; and we were made acquainted, in good time, with their motive for approaching us, and the cause of their gallant gaiety and personal array. In the meanwhile their barges came along side of our own; and we beheld their bright tartans and showy ribbons and plaids, reflected in the clear mirror of Loch-Katrine. This aquatic gathering was none other than a bridal retinue or escort—attendant upon a Highland bridegroom—proceeding towards Loch-Lomond for the bride; and hence the lively chant of the pipers and the gaily apparelled band upon the tranquil "bosom of the deep." According to an ancient Highland custom, they passed an old fashioned *stoup*, or drinking cup, filled with *mountain dew*, (as they term whiskey,) for each one of us to drink the health of bride and bridegroom. Neither male or female among our party were so churlish as to abstain from putting the proffered goblet to their lips and freely echo a happy phrase, customary on these occasions, but not a single traveller, I imagine, swallowed a drop of this potent distillation. The boatmen, however, were not quite so fastidious; they emptied the *dewy* can with a rapidity and unaffected unanimity truly surprising even to their Highland brethren, who replenished the *tasse* or cup for them with the utmost promptness and liberality. After these libations to Bacchus and the bride, our oarsmen seemed to be endowed with tenfold strength. They were energetic enough in all conscience previous to this drinking bout; but now they grasped the oars with singular activity and prowess, sending our pinnace over the waves with redoubled speed and boldness. This intense feeling soon became contagious; crew imitated crew; and a complete boat-race and aquatic gala was the upshot of an accidental encounter upon this *watery highway*. Nor was the rivalry confined to the bargemen: the bag-pipers seemed also inspired, and tried to drown each other's notes, or drone, in a trial of skill worthy of the memorable days of Rodererigh Vich Alpine, or Tam O'Shanter. The reader may well imagine that we had a very short, as well as triumphant passage across the *fairy* lake; nor is it unworthy of record, that no accident marred the high festivity—just commenced—of the bridegrom and his friends.

When we reached our landing-place at the opposite or west end of the loch—a spot called the Garrow of Stronalacher—we were waited upon severally by the groomsman for our contribution toward the attendant expenses of the forthcoming wedding. Every one cheerfully gave the customary *dole* or present; and the party set out instantly upon their wild scamper over the hills, preceded by their redoubtable pipers. We could hear their rude music for a long time, as the mountain breeze wafted it mysteriously from eminence and vale, and we thought it decidedly improved by—distance. The time now arrived for us to take up our line of march in their trail. It was amusing to see us preparing for this *overland* journey; and still more so, to behold every person, (guides excepted,) male and female, mounted upon rough Highland ponies, and ambling off as if *bewitched*, on the road to Loch-Lomond. It was impossible to look without risible emotions at such a scene; or to speak of it even now, with creditable gravity. I have elsewhere compared our party to the Canterbury pilgrims. The resemblance at this time, seemed to be infinitely greater than at the moment when we departed from the inn-door at Loch-Achray. And as I beheld the cavalcade winding up and down the mountain tracks, in their fanciful array, I thought that such a train might have figured very respectably in the middle ages, or the chivalrous days of Geoffrey Chaucer; and I had my serious doubts likewise, whether *his* pilgrims were a whit more picturesque looking than those before me.

We proceeded in this spirited and lively way, over hill and dale and mountain path; the sinuous character of the road, and the movements of each member of this irregular troop, afforded me constant and ample materials for contemplation and study. At one time our journey was enlivened still further by a passing shower, which threw us all into admirable disorder, but did not disquiet the enterprising spirit within us: the enthusiasm of the pilgrims seemed indeed to *rise*—if I may so express myself—with the storm and the *falling* elements. At another interval we were nearly blinded and suffocated with smoke, in our bold attempt to enter a Highland hut, and glance at the domestic economy of a Gaelic family. Genius of WILKIE! thy pencil alone could reveal and do justice to such a subject; I feel myself incapable even of making an essay toward depicting that remarkable interior. Humanity—Wordsworth has said it—if rightly trained and bred, is humble; even *that* Christian thought was realised in an "earth-built cot." The poor inmates of a lowly dwelling blessed their kind-hearted visitors for considering the sick and needy—"the Lord would remember *them*," they said, "in the time of trouble." An audible benison was also bestowed upon us by a patriarchal Highlander, who was more than a centenarian, and who, it may be added, was the principal object of interest and curiosity within this comfortless and "smoky crib." Again we moved on. The heather-bells

"Bloom'd bonny on the muir and rising fells,"

the summer breeze wandered over cleugh and burnie, and never was the exhilerating effect of mountain air more apparent or agreeable. Some of our party broke forth incontinently with a musical strain that would have charmed the soul of honest Izaak; and as there were no "lav'rocks chant aboon our heads," this vocal melody supplied the deficiency most admirably. At the same time, we fed our eyes with numerous portions of Scottish pastoral life. We encountered shepherds, attended by their sheep-dogs and sylvan callants or cronies. Sometimes they would be clustered around humble cottage doors; but we generally met them rambling alone with their sheep by the margin of some romantic stream, or seated quietly beside the silver rivulet, as it hurried down the sides of green declivities with a tinkling murmur. Here, wrapped in their graceful plaids, these mountain children presented many a pleasing accessory to the interesting region through which we passed. Many a time did we recall the imagery of Allan Ramsay's Gentle Shepherd, as we had glimpses on our way of pastoral manners and customs among the people of Perthshire; and although the rural poet has laid his scenes among the Pentland Hills, near Edinburgh, the shepherd's life is pretty much the same throughout Scotland; and we thought it not amiss to refer incidentally to some of its traits in the Western Highlands.

In this rambling way we journeyed merrily together, or held an occasional parley with the inhabitants of each interesting nook that afforded us a convenient resting-place, or an inviting prospect among the mountain passes. Our pilgrimage appeared wonderfully brief and entertaining; so much so indeed that we felt quite surprised and sceptical when the learned Sergeant exclaimed—"Behold Loch Lomond!" But there it was, sure enough; slumbering in all its summer beauty and loveliness. Our agreeable guide was not deceived himself, nor did he wish to deceive us by his lively cry and the energetic action of his right hand. "We shall soon treat you," he said, "to another morsel of the *picturesque*, for here we are at Inversnaid; and tell me if you ever saw a better subject for the pencil?" It was from the road-side, a little above Inversnaid Mill, that this last remark was made; and whilst our fellow travellers were winding down the steep and rugged path, as if purposely to enhance the pictorial beauty of the landscape by their holiday attitudes and animation, a Highland hut, or cottage at the foot of this precipitous road, with a waterfall rushing through the ravine to the lake beside it, indicated our arrival at the Mac Gregor's territories. This was a stopping-place of the Loch Lomond steamer, and here we contentedly awaited its approach, to convey us to Tarbet. In the meanwhile, hunger and curiosity alike impelled us to enter this rustic cabin. They gave us oatmeal bannocks to eat, and milk to drink, within its diminutive and dingy walls; and we made an heroic attempt to swallow a piece of the oaten cake, but it was an utter failure. The worthy Sergeant himself pronounced it "*an awful experiment.*" In spite of our coarse fare however, the mirth and genial spirits of the pilgrims continued to flow and sparkle until the arrival of the steamer; and we then found ourselves transferred to her trim deck, and floating pleasantly upon Rob Roy's *own* Loch. As the boat passed along the shore we espied our veritable bridal party dancing a Highland Reel upon a beautiful green knoll that sloped gradually and gracefully towards the lake. They had attached a number of lassies, and for aught we know to the contrary, the bride herself, to their augmented train, and were now keeping lively time to the chant of the bagpipes, and the echo of their merry voices. The Edinburgh Advocate pointed out the romantic characteristics of the scenery along the shore with an equal share of national enthusiasm and cultivated taste. He bade us mark Rob Roy's cave, and gave us a vivid portrait of Robert Bruce, who retreated hither from his enemies, during the fourteenth century, and found a temporary shelter within that gloomy and legendary cavern. Nor did our nature-loving guide fail to call particular attention to Ben Lomond, as its lofty and mist-crowned summit rose up boldly against the delicate blue sky, like a shadowy giant keeping watch over his loch-girt territories and impulsive children.

The beautiful beach at Tarbet echoed anon to our glad voices and pattering footsteps; but these sounds were speedily increased as we proceeded, after heedful rest and refection, towards the village. A sudden irruption of gaily decked figures interrupted the path before us, and filled the air with glee and Scottish music. It was our Highland bridegroom and his bride advancing to the Kirk, where the marriage ceremony was to be performed forthwith. With streamers flying and pipers playing, and an escort worthy of the occasion, they hurried along the road as if they were sedulously bent upon making up for lost time. Whilst the head of the procession pressed onward, the groomsmen would dart from their place in the line, and enter the cottages upon the way-side. Their object was speedily revealed to us, for they issued again almost instantly, with the female inmates of each dwelling evidently dressed in their best attire, and who appeared to have been prepared, and merely waiting for this gallant piece of Highland etiquette before they joined the bridal retinue. We were informed that it was customary for the bride and bridegroom to make a circuit of many miles in this manner on their wedding-day. A numerous attendance, we were likewise assured, added greatly to the lustre of a Highland wedding; hence the parties preferred walking to Church, or the clergyman's house, in order to display their friends and finery conjointly and conspicuously.

"You perceive that the humblest among us have a jubilant day *once* at least in their lives, and that is when these blithe mortals marry or attend a marriage," said our legal friend from Edinburgh, to whom I was indebted for much of the foregoing information. "Poverty itself," he continued, "cannot deprive the Highlanders of animal spirits, cheerfulness, or social happiness, although it must be confessed they live in lowly dwelling places, and apparently without comfort or enjoyment. But they are a hardy, healthy race; they have many virtues; and our heavenly Father smiles upon them as graciously and benignantly as He does upon the rest of His children." These recorded words were uttered by the Advocate as the bridal train filed into the Church porch in regular and becoming order; and after beholding the last couple reverently enter the sanctuary, we diligently pursued our devious journey. And here terminates a fragment of our HIGHLAND rambles and adventures.

D.

* The Scottish word for *gentlefolks*.

† Highland Antiquaries.

For the Churchman.

"The Expense of Disunion."

Mr. Editor,—There are questions which force themselves upon the minds of men and which must be answered—imperatively demand an answer—questions regarding which no man can rest in a state of indifference. Life and death, God and immortality, freedom or bondage—who can preserve a state of pure indifference upon these questions? No one; for they are forced upon the mind, through such a multiplicity of channels that no son of man can escape deciding upon them. The same sort of imperative questions there are too as regards society, which come up for examination in the study of the learned for discussion in the chambers of princes and the councils of nations. Upon them the farmer is obliged to think over his plough, and the mechanic over the tools of his trade; and even the wife amidst her household cares meditates and considers upon them. Such questions will be answered, for they are universal, and decided upon, for they belong to the truth.

Such a question there was once with regard to the support of religious institutions—"Should they be supported by voluntary contributions or by the State?" Here it has got its answer,—the same answer it shall one day get the whole world over; such an answer that all acquiesce in it, Churchman and Romanist, Methodist and Presbyterian, whatever the views of the individual or his private judgment upon the matter may be, the universal practical reason of the nation has asserted that voluntary contribution is the just and proper way of supporting the institutions of religion. Of course, there may be objections; he may be able, as he thinks, to prove the decision altogether incorrect, still actually in practice he must comply with it, and act as if he thought it correct; and by and by he shall find it so to be; and if he does not, it is no matter, his successor will.

Another question there is which, in the public mind, has been mixed up with the one just specified; and that is, "Is it for the advantage of religion to be divided into a multitude of sects?" The two questions seem in many minds identical. If the support of religion be voluntary, it appears to them that religion must be sect-divided; if divided into sects, that the immediate consequence is that its support is voluntary. False conclusions both. The two questions are entirely and totally distinct; they have no connexion. Religion may be one and yet entirely supported by voluntary offering and wholly unconnected with the State. It may be divided into sects and yet State-supported. It was one for the first 325 years, supported by the voluntary system. In France and in Holland, and also in Connecticut and Massachusetts till very lately, the ministers of each sect were paid by a "general assessment" levied by the State upon every individual in the country. Such was the mode of supporting religion which Patrick Henry proposed in the legislature of Virginia, and in favor of which he exercised his great talents and influence. Yet it failed.

The two questions then are distinct. The one is decided, the other pressing for an answer. "Should Christians* be divided into a multitude of sects or should they be one?" Men have talked of the advantage of a divided Christianity. They have transferred the merits of the voluntary support of the Gospel to disunion, and attributed to division and schism the really great advantages which spring from religion being supported by zealous and ardent free will, instead of resting upon the niggardly and unexpanding supplies of legal enactment. We say separate these two in your minds, which in fact and truth are really distinct, give not to division and schism the praise due to willing zeal, and there is no advantage, not even the shadow of an advantage coming from disunion. We will not, therefore, discuss the merits of disunion, for it has none; its evils preponderate, the scale lies upon the ground, and there is not even a feather's weight of good to counterbalance the smallest portion of the evil.

We say, too, that owing to these evils the question of union is demanding an answer. It is forcing itself upon the minds of the thoughtful and the sober every where. In every sect, in every city, in every village, the learned and the unlearned are asking themselves, "Is this the true state of Christianity—this pitiful sect-struggle—this miserable sect-partition? or should we all be one? And whatsoever evasions or mock answers men have hitherto been content with, such as "we are all one in spirit, or we are all one in essentials," or "we are all made one by the spirit of love," or "we are all one in the body of one invisible Church;" the force of the question is now piercing through all these flimsy falsehoods, these miserable subterfuges, and pressing upon men's minds the thought of an union, real and true, in one body and one spirit, one faith and one worship, one baptism and one communion. In other countries the question may be discussed theoretically but here practically; the evils of division are universally felt; the question therefore is an universal one. "Should it be so?" They force men to believe that it should; the Bible confirms the decision. "Can it be so?" The Churchman alone knows that it can, for he feels that the Church is the measure of a nation, and has not the sectionalism of a sect. He knows, too, that *for twelve hundred years the Church over the whole earth was one.* He believes, therefore, that there can be union in the "one Catholic and Apostolic Church," and in no body else, in no other way. The dissenter by and by will come to precisely the same conclusion by a method somewhat different.

We have entitled our article "The Expense of Disunion." Let not the reader think that the inheritance of cash only is in our view, though this also must come in. The main idea in our mind was this feeling, which we believe correct, that the direct and fundamental evil of disunion is that by means of it the Christian virtues which belong to the individual have not near the influence they would have if all were one. Half the force of the zealous is lost, *half* the charity of the meek, *half* the faith of the faith-full, *half* the money of the liberal; the influence of the Christian virtues upon society is "expended" in our state of disunion, lost and wasted without its due effect. Therefore it is that we spake of the "Expense of Disunion."

The end of Christianity, taking the terms as we have done above, in its most general sense, is twofold—the extending of the kingdom of Christ over those who do not profess his name, and the forming of professing Christians to greater degrees of perfection. All sects unite in viewing these as its ends, considering it as a society. To bring men from the "state of nature" into "the state of grace," to make them "subjects of the kingdom of Christ" who were "subjects of this world," is the first of these ends. This view of the external progress of the Gospel all sects agree upon, however they may differ about the means of entrance or the qualifications towards it. And we believe that some time ago one of the strongest presumptions in favor of Revivalism and against the Church was that Revivalism at first seemed to have almost an unlimited power of making inroads upon the number of non-professors and the Church almost none. Men we opine have changed their opinion a little since then. However, taking this end of external progress as one acknowledged by all, we say that towards it unity is the most advantageous position, and that the present state of disunion has an immediate and direct effect to increase the number of non-professors and to promote formal unbelief. Nay more than this—we take a man of good moral character, sound mind, and clear judgment, who is at present a non-professor, and we say that to such a man the argument from disunion is directly against Christianity; that in its present divided state, considering that he has nothing but an outside view, it is far more likely and more natural that such a man should remain a non-professor than become a Christian. In fact, sad as the confession may be, we must confess that in our own experience, owing to the sect-rent state of religion, and the consequences that come from that state, all the presumptions that meet a non-professor's mind are against Christianity instead of being in its favor. And but that we know that there is a Church of Christ which cannot fail or perish—*and that it is here*—but for this we should believe with Taylor of Norwich, with many of the Germans and French, and also if we do not mistake, with no small number of New Englanders, that Christianity is dying out, or as they express it in their blasphemous jargon, "that it has fulfilled its mission." And the ground of this, that disunion directly tends to increase the number of non-professors, and that every movement of every sect founded upon the consciousness of this fact, however it has seemed at first to put a stop to the increase, in its final effect has only resulted in adding to its rapidity.

However, the truth of the foregoing conclusions will be better seen by examining the aspect this divided Christianity presents to the non-professor. Let us enter any one of the ten thousand villages of our country, say one having from five hundred to a thousand inhabitants;—what is the state of religion there? If Christians were united, there would be one large Church in the village, of Churchlike architecture. In it all the professors of Christianity would assemble for worship. Being one, their influence would be one and undiminished, bearing with full and entire force in favor of the Gospel and against wickedness and vice. Their clergyman would be decently supported, and the contributions coming from so many pockets would be almost unfelt; so much so that even men of the world would be ashamed not to contribute, would be ashamed to stay away from public worship. Their one Church would be at once a symbol and a cause of union; in it all would feel that they were present as in a true spiritual home, and after death all would sleep together around it. Such a position would be an argument in favor of religion, weekly bringing before the mind the harmonious agreement of a thousand witnesses in "one God, one faith, one baptism." It would fasten the presumption in its favor by a thousand associations, and bind all these upon the mind by the ties of habit constantly renewed. So that respect and reverence for religion and entire freedom from doubt would be the natural tone of the mind in such an atmosphere. Security, calmness, peace and faith—these would be the unseen yet strongly acting influences of such a position. This might be the case; let us see what is.

W. A.

* Those men that are baptized to be Christians. Still I speak here in the general way in which all that profess to believe in Christ, and to rest their salvation upon His atonement are called Christians.

Selected for the Churchman.

In the performance of my public devotions, I have often put my voice to the stretch, and been more solicitous for a pathetical delivery or a musical cadence, than for the fervency and inward zeal of my heart. But God, who is privy to the most secret thoughts, is not to be imposed upon by shows and sounds. He looks not at the agreeableness of the voice, but the purity and pious disposition of the soul. And too often it happens that he who charms the people with the sweetness of his tone, does but grate the ears of God, and provoke Him by the perverseness of his temper and behavior.—*St. Bernard.*

No man ought so to sequester himself from the world as not to make his solitude turn to some good account for the benefit of others. Nor should any be so deeply engaged in the business of the world, as not to leave room for food and heavenly contemplations. And he is but a very indifferent proficient who does not always consult and promote the good of others, when it lies in his power.—*Ib.*

For the Churchman.

Colporteurs.

Mr. Churchman,—In the reported speeches at the late anniversaries, and particularly at that of the Tract Society, there is much about colporteurs. Now what is a colporteur? Will one of the learned, and liberal, and reverend gentlemen who belong to the Protestant Episcopal Church, and who spoke so well and so acceptably on that occasion—will one of those excellent and *Catholic* gentlemen just please to inform us what colporteurs are? Where do they travel? Has each one his particular district? or are they pedlars who exhibit their wares for sale, and as opportunities offer when the attention of the *customer* is gained, slyly insinuate a tract or a Testament (*New Testament?*) *gratis?* Are they not rather travelling preachers as well as distributors by sales and gifts of books and tracts? Indeed, do not some of the speakers call them preachers, or mention that they preached? And if so, it becomes a much more interesting inquiry than it would otherwise be, to what denomination of Christians do they belong? If to various—that is, some to one and some to another—of course not any one to all, or to several, or to more than one; that would be more *Catholic* than could with reason be expected—if they are of various religious creeds—no, not that exactly—I mean if they are some Presbyterians, some Baptists, some Methodists, and so forth—then are any of them professedly, or nominally, or otherwise Church people? And if so, is it quite consistent with the genuine and elevated code of Christian morals?—I do not ask, with *it* that sways the anniversary speakers and most of their hearers—if the judgment is to be formed upon many of the speeches at and resolutions of these meetings as they have been reported in the secular press? Is it, I say, quite consistent with genuine morality that an Episcopalian colporteur should be inculcating the Christian religion and the Christian doctrines as he has learned them in one part at the charge of some Presbyterians, some Baptists, and some every thing else, as well as of some few Episcopalians? Does the similar employment of Baptists and Brownists, of Independents and Unitarians in other sections at the like partial charge of some few *quasi* Episcopalians make that right? If so, it must be on the old principle that two wrongs make a right. Finally, how many of these agents are employed by the American Bible Society? and paid out of its funds provided for publishing the Bible without note *or comment?* I trust some one of our friends in these societies will enlighten us, or rather me, upon this subject. Q.

P. S. I would also like to know why the Chairman of the Publishing Committee of the American Tract Society must always be a clergyman of the Protestant Episcopal Church? Dr. Milnor held the office many years. When he died, instead of promoting one of his colleagues of long experience, Dr. Stone, a fresh man, is elected. If I ask the question now it will save troubling you another time.

For the Churchman.

Tracts for the Seasons.

NO. XVIII.

The spiritual and eternal good of her members is designed by the Church in all her prescriptions and appointments. When she calls them, in her annual course of Festivals and Fasts, to behold the Lamb of God, it is that directing the eye of true and living faith to the several events of His life, they may draw from them instruction conducive to the end of their faith, even the salvation of their souls. In order to this it is obviously necessary that we not only acknowledge the truth of the record of the events of our Saviour's life, but also entertain just views of His nature, character, and offices, as illustrated by those events, and cherish and manifest the practical influence of those views on our hearts and lives.

To acknowledge the facts which we have celebrated—the birth of Christ, His circumcision, manifestation to the Gentiles, ministry, sufferings, death, resurrection, and ascension, and the fulfilment of His promise to send the Holy Ghost—requires merely the decision of a sound judgment upon sufficient evidence. We cannot do otherwise without abandoning the true use of reason, an dsuffering ourselves to be influenced by principles which would destroy all reliance upon human testimony, and all confidence in the history of past events.

Fully admitting then the truth of the several events in her Lord's life which the Church embraces in her holy commemorations, the Christian should endeavor to draw from them correct views of His nature, character, and offices.

It is impossible to contemplate the circumstances of His birth, life, and death, without seeing that He possessed the entire human nature—a body of ordinary organization, requiring ordinary means of support, subject to ordinary wants, pains, and infirmities, and liable to the common fate of mortals; a mind susceptible of growth in wisdom, influenced by the various human passions and affections, and sensible to suffering; and a soul, the union of which with His body was dissolved by death.

Thus was our Saviour shown to be a Man, in every respect like as we are, sin only excepted.

But His history as clearly evinced His possessing also the divine nature.

In celebrating His birth we were reminded of the sure word of prophecy which foretold Him not only as a Child which should be born, and a Son that should be given, but also as the Mighty God, and the Everlasting Father: and were told by His inspired evangelist, that He was God, that all things were made by Him, and that without Him was not any thing made that was made. In the course of His ministry we heard Him declare that He and the Father were One, that he that had seen Him had seen the Father, and that all men should honor the Son even as they honor the Father, and by the expressive phrase, Before Abraham was I AM, take to Himself that name JEHOVAH which is the Great God's exclusively. We also saw Him work miracles in testimony of the truth of these declarations. We heard Him claim the power of taking again His life after surrendering it in death. This assertion for Himself of the power of restoring and therefore of giving life, was clearly making Himself equal with God; and yet He justified this high, and if confounded, blasphemous claim, by indeed taking the life which He had laid down, and which nothing short of Omnipotence could have restored.

Among the various notices of the character of Christ which the Church has detailed from Holy Scripture, we perceived in great variety, and of unequivocal import, declarations of His being God, God manifest in the flesh, over all God blessed forever, and the Brightness of the glory, and the express Image of the Person of the Almighty Father.

Thus has the Church's course of celebrations given us proof, strong as the strength of the authority of God Himself, that Jesus was divine as well as human. As such then we must acknowledge Him if we would that our faith be founded on the facts and doctrines of revelation. However great the trial to the natural man of a faith embracing so high a mystery, we must not be guilty of the presumption of doubting that what to us may seem impossible may be within the clearest comprehension of the divine mind. By such doctrines the humility, sincerity, and devotion of the believer are truly tested, and his faith made, not only a rational assent of the understanding, but a wholesome discipline of the heart. It becomes a moral act, a *good work*, an acting out of the great Christian duty of *loving God with all the mind.*

The practical influence of thus yielding to what the Church teaches us from the word of God respecting the nature and character of Christ, will be further promoted by due consideration of the *offices* which He sustained.

He was the *Teacher of a new and holy religion.*

In His history by the evangelists, and in the writings of the inspired men who were first instructed in His doctrines, are precepts of religion and morality, with which, for wisdom, purity, fitness to man's nature and condition, practical tendency, and actual beneficial effect, none could ever bear comparison.

When the insufficiency of all human systems was felt and lamented by the wisest philosophers and moralists, and they pronounced the sober and matured opinion that nothing short of supernatural divine interposition could remove the evil, and secure the general prevalence of sound religion and morals, Jesus, proving Himself divine, and thus possessed of the power and authority of God, established a system characterised by the highest intrinsic excellence; possessed of those most moving sanctions which are derived from the certainty of final judgment, and of future eternal retribution; and accompanied with authoritative promise of supernatural aid, conferring ability to obey its requisitions.

Inseparably connected then with true faith in Christ, is owning and receiving Him—and that not after the manner of dissemblers with God, but in thorough sincerity and devotion of heart and life—as a Divine Instructor, speaking as never man spake, the Author of all spiritual guidance, comfort, and enjoyment here, and of our hope of everlasting life hereafter.

Further. In the course of our Lord's ministry we frequently heard Him speak of Himself as to lay down His life for the sheep, as giving Himself for the life of the world, as giving His body for His people, and as shedding His blood for the remission of sins. We were prepared for these declarations by those of ancient prophecy, that He was to be wounded for our sins, and bruised for our iniquities; that the Lord was to lay on Him the iniquities of us all; and that the chastisement of our peace was to be upon Him, and we, by His stripes, to be healed. And in consonance with this language of Christ, and of the prophets who foretold Him, is the doctrine inculcated in the writings of His inspired apostles, that His sufferings and death were the price of our redemption, an offering made in our behalf to the essential holiness and justice of our offended God, that consistently with these attributes He might extend to us pardon and favor.

In the sufferings and death of Christ we saw a peculiarity of character which could not but confirm our faith in this cardinal doctrine of their sacrificial and atoning nature. He manifested under them an extreme of agony which obviously surpassed the natural effect of the sufferings brought upon Him by His human persecutors. Many of His followers have undergone certainly not less, often much more, from the cruelty of the opposers of their religion. And yet, supported by the testimony of a good conscience, animated by the prospect of the ultimate success of the great cause to which they were devoted, and especially cheered and upheld by the mighty power of divine grace, they have triumphed in their sufferings, and rejoiced at the near prospect of death. But Jesus, who certainly if any could, should have derived comfort and support from these sources, is filled with horror, agony, and dismay. We can no otherwise account for this, than by the fact that He suffered infinitely more than met human view, or could have been inflicted by human power and malice. He was bending under the weight of divine indignation against the sins of the world, and suffering the inflictions of that malice of infernal beings which is God's instrument—the just recompense of the wicked.

Viewed thus as the Representative of guilty man, suffering in his stead, we cannot wonder at the awful extent of the passion of our Lord; we bow in humble reception of the mystery of His sorrow unto death, His sore amazement of grief, His sweat as of blood, and His heart-rending expostulation with the Father; and with meek contrition owning the *necessity*, we adore, in faith and gratitude and love, the ineffable *mercy*, of having the human nature sustained through this dreadful conflict by its union with the divine.

In this union also we see the ground of the *infinite merit* of Christ's atonement and obedience. The former was to effect *reconciliation*, and the latter to purchase *favor*, *for others.* The reconciliation and favor, therefore, ought not to have been needed by Himself. Had He been but a man, *both these*, and had He been *any* mere creature, at least the *latter*, would have been needed by Him; and therefore could not have been by Him made over to others. When, however, one possessed of the divine nature renders perfect obedience to the law of God, He does that to which no claim can be advanced, and He is under no obligation, and which, therefore, is perfectly meritorious, and deserving reward. Not needing this Himself, it is His to give to whom He will. To place these in a situation wherein the benefit can be extended to them consistently with the holiness and justice of God, and the inviolable sanctity of His laws, He atones for them by undergoing an equivalent to what their sins deserve. The just wrath of Heaven is thus appeased, and the barrier removed which it necessarily opposed to the extending of favor to the guilty.

Through this mediation of the God-Man, a way of access is opened for us to our holy and offended Maker, and that favor purchased of Him in our behalf, whereby we may have grace giving us ability to avail ourselves of the mercies of redemption, and work out the salvation which Christ has made attainable.

But the love of God in our redemption did not, of course, run counter to His great design of having man a moral agent. It did not raise him above his accountability as such. Salvation was not thereby rendered a matter of course. It was placed within the reach of all who would seek and labor for it—a boon, in reference even to the *very possibility of seeking and laboring*, which, without Christ's redemption, never could have been ours. The restoration of moral agency itself to our nature, forfeited at its fall, is the gift of God in Christ, by the Holy Ghost. Ability to direct this agency to the working out of our salvation, is also the gift of the Holy Ghost purchased by the Redeemer's merits. It is given to every man to profit withal as *preventing grace*, that is, grace *going before* (the true meaning of *preventing*) the use of means, and giving him will and ability for that use. This will and ability improved by entering in honest sincerity and earnestness on that course of faith and devotion which has promise, for Christ's sake, of the present and eternal favor of God, His word points out the due order and method of *prosecuting* that course, and using the means of those continued and increasing influences of divine grace whereby alone our salvation can be wrought out; and directs us to certain pledges of God's favor in Christ, designed for our comfort and encouragement in our probationary course

The extending of these means and pledges was the end of that office of the Redeemer whereby He is the *King and Head of His Church;* a holy society in which it is His declared will that men should be united with each other in the great concerns of working out their salvation; and in and through which, *as His mystical body*, they are to be united to Him its Almighty Head, the source of all spiritual knowledge, grace, and comfort; and thus to enjoy the great and precious benefits, here and hereafter, of being *in Christ.* To this Church the promises are made; and its sanctification here, and glory hereafter, are represented as the great objects for which Jesus lived and died. To qualify the Church for being His instrument in promoting the spiritual and eternal good of men, He sheds abroad upon it the effusions of His Holy Spirit. This we saw done in an eminent and miraculous manner on the memorable day of Pentecost. The same is done in ordinary mode, though not less surely and efficaciously, for the advancement of His people, through the probation of His militant, to the everlasting glories and joys of His triumphant Church, by means of the sacraments, ordinances, worship, and instructions of that Church.

If then we would cherish true evangelical faith in our Lord Jesus Christ, we must receive and own Him as the King and Head of His Church; and this in humble and devout conformity to that method of His mercy whereby, through the duly constituted ministry of that Church, He would govern us by His laws, and engage us in faithful application to the means which He has appointed for conveying the sanctifying and saving influences of His grace.

The few heads of reflection which have now been embraced, will, it is humbly hoped, be not an unprofitable guide to the Christian in putting to his conscience the solemn inquiry whether the recently terminated course of the Church's holy commemorations has been duly regarded by him, and brought home to his heart in its designed character as a help to following the example of our Saviour Christ, being made like unto Him, and daily proceeding in all virtue and godliness of living. Be it the Christian's prayer and effort that it may be thus blessed to him; that whatever of carelessness, remissness, or more flagrant departure from its design, has marked his attention to it, may be forgiven through the Redeemer; and that as long as God spares him for its annual recurrence, its good influences upon him may be increased more and more, until, by the power of His grace, they be expanded and merged in the glorious recompense of reward which, in a better state, awaits, for Christ's sake, the faithful members of His Church. B. T. O.

The Churchman.

New York: Saturday, May 24, 1845.

A morning paper of this city on Monday last contained the following letter:—

Dear Messrs. Editors,—I solicit your friendly permission to use a few lines' space in relation to a misrepresentation, which I consider to be a very serious one; and the correction of which, I am therefore unwilling to postpone until the next weekly publication of the religious paper in which it appeared. The last Churchman, which I saw only at a late hour on Saturday evening, contains a brief notice of my "Order of Family Prayer," just published, in which the Editor quotes one of the prayers with great approbation, and says that its introduction "will ensure Dr. Wainwright the thanks of all true Churchmen for his fearless testimony to the ancient custom of praying for the dead." Now if Dr. Seabury thinks it desirable or expedient to revive this custom, I most decidedly do not. His praise of my "manliness evinced in thus boldly setting forth the true doctrine of the Church and reducing the theory to practice"—is therefore totally undeserved. I hold no such theory. The Church teaches us reverently to commemorate the faithful departed, and to thank God through Christ, for the benefit of their holy example; but she does not teach us to pray, for them; and I do not therefore, believe this to be "the true doctrine of the Church." How Dr. Seabury could read the prayer, and understand it as implying this doctrine, I cannot conceive. It was expressly intended to exclude this doctrine, *and it does exclude it.* The prayer was literally transcribed by me from the *Liturgia Domestica* of Arthur H. Dyke Ackland, a zealous lay member of the Church of England. By him it was altered from a prayer in Bishop Cosin's Devotions, and this is an abridgement of the prayer for the whole state of Christ's Church as found in the first Liturgy of King Edward the VI. Now, any one who will take the trouble to compare the three, will find that Bp. Cosin and Mr. Ackland have most carefully excluded the clauses of prayer for the dead contained in the latter. The supplicatory clause of the prayer, as adopted and published by me, is the same in spirit, and very nearly the same in language, with the first collect in the Burial Service of the Church, and *nothing more.* Neither the Church of England, nor the Protestant Episcopal Church in these United States, countenances prayers for the dead. The custom was wisely exploded at the Reformation, in consequence (as an able Divine of the Church of England has said) "of the great body of error which has been connected in the doctrines of Rome, and the still greater mass of error which has been connected in the popular feeling and habits of Romanists, with prayers for the dead." I am, and always have been, opposed to the use of prayers embracing this idea, as well as to the introduction of any customs, new or old, which may in the least degree expose us to the danger of bringing in with them the erroneous doctrines, or the superstitious practices of the Church of Rome. And in this spirit, while I claim in all humility to be a true Churchman, I am, at the same time, an unyielding Protestant. JONA. M. WAINWRIGHT.

We have but two remarks to make in reference to this letter of Dr. Wainwright. The first is that we have not represented him as recommending prayers for the dead; but as bearing his "testimony to the ancient custom of praying for the dead," which is a quite different thing from the modern custom that prevails in the Churches in communion with the See of Rome. The second is that if we had so represented him, the representation would have been entirely justified by the prayer which we quoted from his Manual which contains, 1. a thanksgiving for the wonderful graces and virtues declared in all the saints; 2. a special commemoration of the Virgin Mary and of the Patriarchs, Apostles, Prophets and Martyrs, and a blank commemoration to be filled by the name of some one of the dead in particular "to be used," says the Manual, "as the case may be;" 3. an expression of praise to God that the dead thus piously named "have departed this life with the seal of faith, and do now rest in the sleep of peace;" 4. a petition that a continuance in their holy communion and an enjoyment of its comforts may be granted to us while we are on earth; and lastly a petition that they, viz. the dead, may attain to the resurrection of the just, and have their perfect consummation of bliss in God's eternal kingdom. Now if this solemn address to Almighty God containing a thanksgiving for the dead in Christ, a general and particular commemoration of them by name, an humble desire to enjoy the comforts of their communion on earth, and a petition for their blessed resurrection and admission to glory, be not a prayer, and a prayer for the dead, pray what is it?

We should as soon expect to be told that Dr. Wainwright's letter on the Churchman's notice of his book, was not a letter on the Churchman's notice of his book, as to be told that the prayer under consideration for the dead, is not a prayer for the dead. If an address to God through CHRIST, consisting of thanksgiving, commemoration of mercies and petition, be not a prayer, we have yet to learn the meaning of language. But if it be a prayer, who sees not that the dead, from beginning to end, are the burthen of the prayer? Is the Virgin Mary living on earth? Are the holy patriarchs living on earth? Are the prophets, apostles and martyrs living on earth? Is the departed bishop, witness, confessor, or suffering Christian whose name is to fill the blank, to be regarded by the person who uses the prayer, when he uses it, as living on earth? This surely cannot be pretended; and yet all this must follow, if the prayer for them be not a prayer for the dead. True, the prayer contains a thankful commemoration as well as a petition; but this only proves its difference from the modern Romish custom of praying souls out of Purgatory and its agreement with "the ancient custom of praying for the dead."

Dr. Wainwright, if he will allow us to say so, is not quite accurate in his representation that the prayer in his Manual is "an abridgment of the prayer for the whole state of Christ's Church as found in the first Liturgy of King Edward VI." The prayer in the first Liturgy of King Edward VI. is "a prayer for the whole state of Christ's Church;" and is in part a prayer for that portion of the Church which is here on earth, and in part also a prayer for that portion of the Church which is at rest in Paradise. In subsequent revisions of the Liturgy, that portion of the prayer which referred to the departed was omitted; and the title of the prayer was changed from *A Prayer for the whole state of Christ's Church* to *A Prayer for the whole state of Christ's Church militant here on earth*, as the title now reads in the English though not in the American Prayer Book. Now the prayer in Dr. Wainwright's Manual is not an abridgment of the whole prayer in the first Liturgy of Edward VI. omitting that portion of it which refers to the dead; but *is a transcript*, nearly in the same words, *of that portion of it which refers exclusively to the dead, and which was wholly omitted* in subsequent revisions of the Liturgy. We shall quote all that portion of the prayer in Edward VI.'s first Liturgy which is professedly prayer for the dead, in order that the reader may compare it for himself with the prayer in Dr. Wainwright's Manual.

"And here we do give unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints from the beginning of the world: And chiefly in the glorious and most blessed Virgin MARY, Mother of thy Son JESUS CHRIST our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in thy faith and keeping thy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and do now rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you, from the beginning of the world; grant this, O Father," &c.

In the second Prayer Book of Edward VI. the *whole of the above passage* to the words "*everlasting peace*" was omitted in order, as it is said, to exclude prayer for the dead; and in the Prayer Book of Elizabeth the prayer was altered to the form in which it now stands in the prayer "for Christ's Church militant" in our present Prayer Book. Now when Dr. Wainwright says that Mr. Ackland and Bishop Cosin have most carefully excluded from the prayer in his Manual the clauses of prayer for the dead contained in the first Liturgy of Edward VI., we are utterly at a loss to conceive upon what grounds he rests his opinion. Mr. Ackland is a writer (probably living) with whom we are not acquainted; but the supposition that Bishop Cosin intended to abridge the prayer of Edward VI.'s Liturgy and omit the clauses of prayer for the dead, is abundantly refuted by the *fact* that his prayer is not at all an abridgment of the prayer in King Edward's Liturgy, but a transcript of that portion of it which refers to the dead; and superabundantly refuted by the further fact that Bishop Cosin himself advocated prayer for the dead, and therefore was very unlikely to harbor such an intention. In his eighth point of the differences between the Churches of England and Rome we find him defining the doctrine of Purgatory, which of course he discards; but in his eighth point of agreement he says that the Churches of England and Rome agree;

"In giving thanks to God for them that are departed out of this life in the true faith of Christ's Catholic Church, and in praying to God that they may have a joyful resurrection, and a perfect consummation of bliss both in their bodies and souls, in His eternal kingdom of glory."

Here Bishop Cosin, the very person it would seem who wrote the prayer, referring to the dead, says in words that we agree with the Church of Rome "in *praying to God*" for them. For our own part we have not a shadow of doubt that Bishop Cosin intended the prayer in the Manual as a prayer for the dead, and that he would be as much surprised as we are to find that Dr. Wainwright could adopt it under a different impression. The petitionary part of the prayer especially is fuller and more explicit than the corresponding part of the prayer in King Edward's Liturgy; the petition for mercy and everlasting peace being less comprehensive than the petition *that they may attain to the resurrection of the just and have their perfect consummation of bliss, both in body and soul, in God's eternal kingdom;* and the petition "that we and all they which be of the mystical body of thy Son" being less explicit than the petition that "we with them and they," viz., the persons before mentioned in the prayer, "with us," may receive the fulfilment of God's gracious promise to His saints.

We must confess our amazement that any man can read the last clause of the prayer in particular, and deny it to be a petition for the dead; "that at the last day, we with them and they with us, may attain to the resurrection of the just, and have our perfect consummation and bliss in God's eternal kingdom." Here are two classes of persons united in one petition; first *we* who are travellers on the way, and secondly *they* who have ended their journey and are at rest; i.e. the Virgin Mary, the Holy Patriarchs, the Prophets, Apostles and Martyrs, and the departed Christian whose name is to fill the blank. The prayer not only covers both classes by implication, but mentions both in express terms, "we with them and *they with us.*" It is either a petition for both, or a petition for neither: if it be not a petition for the living, it is not a petition for the dead; but if it be a petition for the living, it is equally a petition for the dead. The expression "they with us and we with them," is probably taken from the Burial Service of the first Prayer Book of Edward VI. where there can be no doubt of its meaning.

"The ancient custom of praying for the dead" (of which no better account can be given than is furnished by the above analysis of Dr. Wainwright's prayer) has been of late years much commended, but Dr. Wainwright's Manual is, so far as we know, the first ever printed in this country which conforms to the ancient model in commemorating the dead by name, and in offering an express petition that the dead so named, who now sleep in peace, may at the last day attain to the resurrection of the just, and and have their perfect consummation of bliss, both in body and soul, in God's eternal kingdom. We were exceedingly pleased that Dr. Wainwright had "reduced theory to practice," and had favored a return to a custom so full of comfort in itself, and so firm a bulwark against the Roman doctrine of Purgatory and Invocation of Saints.* We are sorry that Dr. Wainwright refuses to accept our expression of thanks. But what he has written, he has written; his Manual is in print and *scripta litera manet;* and and though we do not wish to obtrude our thanks where we know they will be refused, yet in the hope that Dr. Wainwright on reconsideration may be better disposed to accept an honest and well meant tribute, we shall venture once more to offer it; and and we do hereby again thank him "for his fearless testimony to the ancient custom of praying for the dead."

That the reader may see whether or not we have correctly designated the extract from the Manual as a prayer; and whether or not we have given a fair analysis of it, we again insert it:—

"O Almighty and Everlasting God, we do offer up unto thee most high laud, and hearty thanks for all thy wonderful graces and virtues, which thou hast declared in all thy saints, and by them bestowed upon the holy Church from the beginning of the world. And chiefly in the holy and most blessed Virgin Mary, the mother of thy Son Jesus Christ our Lord,† as also in the Blessed Angels of Heaven; and in all other holy persons upon earth, who by their lives and labors have shined forth as lights in the several generations of the world; such as were the Holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with honor and commemorate with joy,‡ and for whom, as also for all other thy happy servants our fathers and brethren, who have departed this life with the seal of faith, and do now rest in the sleep of peace, we praise and magnify thy glorious Name: most humbly desiring that we may still continue in their holy communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly living and steadfastness in thy faith; and that at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation of bliss, both in body and soul, in thine eternal kingdom; through Jesus Christ our Lord. *Amen.*"

† Whose Purification (or Annunciation) we this day thankfully commemorate.
To be said on either of those days.

‡ Especially.... thy servant, for whose Apostleship [Preaching, Witness, Confession, Suffering for thy sake, &c.] we yield thee humble thanks this day....
To be used as the case may be.

P. S. Since writing the above our attention has been called to an excellent article of a correspondent in the same paper which contained Dr. Wainwright's letter of Monday last. The writer refers to a prayer in Bishop Hobart's Manual, which he says he has not at hand. "The Christian's Manual" is a compilation published by Bishop Hobart in 1814, and is commended by him as "admirably calculated to excite and cherish evangelical and fervent piety;" and the prayer referred to will be found, page 295. We have on a former occasion inserted it in our columns and shall now insert it again; it is taken from "The ancient Liturgy of the Church of Jerusalem."

"And grant that we may all find mercy and favor with all thy Saints who, from the beginning of the world, have pleased thee in their several generations, patriarchs, prophets, apostles and martyrs, and every just spirit made perfect in the faith of thy Christ, from righteous Abel even unto this day; do thou give them and us rest in the region of the living, in the bosoms of our holy fathers, Abraham, Isaac and Jacob, whence sorrow, grief and lamentation are banished away, where the light of thy countenance visits and shines continually; and vouchsafe to bring them and us to the full enjoyment of thy heavenly kingdom."

Since our leading article was in type we have received the following communication from Dr. Wainwright. Whether the Church has or has not abolished prayer for the dead; whether such prayer is or is not contained in our Burial Service, Communion Service, and other parts of the Prayer Book; and whether such prayers are groundless and useless, or whether they rest on solid grounds and are profitable, are questions which we have purposely avoided as irrelevant. We have confined ourselves to the simple question whether the address to God in the Manual be or be not a prayer for the dead; in which expression we include a commemoration of God's graces in them, and a thanksgiving for their being at rest, as well as a petition for their final consummation of bliss; all which were parts of the ancient prayers for the dead. We are sorry that Dr. Wainwright has referred to our private practice; but since he has done so, we must own that our mind is so imbued with the doctrine that we cannot even perform the Burial Service without commending the soul of the departed Christian to the mercy of God when we commend his body to the ground.

It is, however, sufficient for us that Dr. Wainwright himself (of which we before doubted) puts a different construction on the prayer, so that we have nothing to do but to express our sincere regret at having misapprehended his intention in inserting the prayer in his Manual, and to thank him for having given us the opportunity to repair our error and to set the matter in its true light. We only regret that he did not address us on the subject at first, so that we might have made reparation for our error at once, and thus spared ourselves the trouble of writing and others of reading our preceding article. We retain of course our view of the meaning of the prayer, but regret that we have imputed to Dr. Wainwright a view of it which, as is now evident, he never contemplated.

* The prayer for the dead which acknowledges their sleep in peace, and beseeches God that they may at the last day attain to the resurrection of the just and be admitted to glory, is not only different from but is totally irreconcilable with the prayer that they may be delivered from the fire of Purgatory; the latter going on the supposition—which the former disowns—that they who die in a justified state are notwithstanding their justification, still subject to temporal penalties (described by the ablest Roman doctors to be of equal intensity with the torments of the damned) the duration of which it is the design of the prayer to abridge. Thus, prayer for the dead is a bulwark against "the Romish doctrine of Purgatory." It is also a bulwark against the Roman Invocation of Saints, inasmuch as it denies the doctrine which is the very foundation of that practice; viz. the doctrine that the Saints now reign with CHRIST in glory. A proof of this is found in the fact that the modern Church of Rome has expunged from its liturgy prayer *for* the Saints, in order to facilitate the reception of the opposite and contradictory practice of prayer *to* the Saints. "It is remarkable," says Bingham, Book xv. c. iii. § 15, "that in the old Roman Missal they were used to pray for the soul of St. Leo, as Hincmar, a writer of the ninth age, informs us, who says the prayer ran in this form: 'Grant, O Lord, that this oblation may be of advantage to the soul of thy servant Leo, which thou hast appointed to be for the relaxation of the sins of the whole world.' But this was thought so incongruous in the following ages, that in the later Sacramentaries or Missals it was changed into this form: 'Grant, O Lord, we beseech Thee, that this oblation may be of advantage to us by the intercession of St. Leo,' as Pope Innocent the Third assures us that it was in his time. And such another alteration was made in Pope Gregory's Sacramentarium. For in the old Greek and Latin edition there is this prayer: 'Remember, O Lord all thy servants, men and women, who have gone before us in the seal of the faith, and sleep in the sleep of peace: we beseech Thee, O Lord, so grant them and all that rest in Christ, a place of refreshment, light and peace, through the same Jesus Christ our Lord.' But in the new reformed Missals it is altered thus, 'Remember, Lord, thy servants and handmaids N. and N. that have gone before us,' &c. That they might not seem to pray for Saints as well as others that were in Purgatory."

For the Churchman.

Dear Mr. Editor,—In your notice of my "Order of Family Prayer" in the last Churchman, you quote with high approbation one of the Prayers, and anticipate for me on account of its publication "the thanks of all true Churchmen for my fearless testimony to the ancient custom of praying for the dead," and you commend me for my "manliness evinced in thus boldly setting forth the true doctrine of the Church, and reducing theory to practice." Now this praise, sincerely expressed without doubt, gave me much pain, and emanating from such high authority I felt that I could not safely or conscientiously rest under what I anticipated would be the effect of it, even for a single day. I availed myself therefore, under the necessity of the case, of the friendly aid of a secular journal, to repel without delay a charge which I believed to be totally unfounded, and which if credited would seriously impair my ministerial usefulness, and compromit my character as a consistent member of the Protestant Episcopal Church. As my communication to this journal may not meet the eyes of many of your readers, I now ask of you this opportunity most distinctly to assert my disbelief of there being any scriptural warrant for Prayers for the dead, or of this being a "true doctrine of the Church," and therefore my conviction that the revival of this practice would be not merely inexpedient but dangerous.

Did any expression in the Prayer above alluded to, in my estimation authorize the inference that has been drawn from it by you, I should deeply regret its introduction, and should take immediate measures to have it expunged from my book. The language of the Prayer I contend has been misrepresented, not intentionally, but being read by one approving, and possibly adopting, the practice in question, he has interpreted it in the light of his own thoughts and convictions, which I imagine must be very different in this respect from those of the great body of the devotional writers of the Church since the Reformation. The Prayer as I have supposed was put into its present shape with the express design of precluding its being used as a prayer for the dead. It was copied by me exactly from the Liturgia Domestica of Arthur H. Dyke Acland, a work dedicated by permission to the present Bishop of Exeter, who could not for a moment be supposed to countenance this practice when the Church of England has most clearly in her revision of the Liturgy refused to sanction it. By Mr. Acland the prayer was copied with some omissions from the Devotions of Bishop Cosin. By him it appears to have been taken with very considerable alterations and omissions from the Prayer for the whole state of Christ's Church as found in the first Liturgy of Edward the VI. Now place the following extracts from the Prayer in King Edward's Liturgy, and the Prayer which I have adopted side by side, and see if the inference may not be fairly drawn that the latter was remodelled with the express design of discountenancing the practice in question.

King Edward's Liturgy.—*Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand and hear his most joyful voice: Come unto me, etc.*

Bp. Cosin.—*Holy Partiarchs, Prophets Apostles and Martyrs, whom we remember with honor and commemorate with joy, and for whom, as also for all other thy happy servants our fathers and brethren, who have departed this life with the seal of faith, and do now rest in the sleep of peace, we praise and magnify thy glorious Name; most humbly desiring that we may still continue in their holy communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly living and steadfastness in thy faith; and that at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation of bliss, both in body and soul, in thine eternal kingdom.*"

The first is obviously prayer for the dead, a commendation of them to God's mercy. The latter is as obviously a *commemoration* of the faithful dead, and the prayer is that we may follow their holy examples, and that at the last day we being with them, and they with us, that is, we, being united to their company, may attain to the resurrection of the just. We supplicate no mercy for them. And as to praying that they may attain to the resurrection of the just, I can see neither object nor propriety in such a petition. The matter of it is in no possible sense a contingency. The resurrection of the just is the fulfilment of a covenant. God has promised this guinite mercy through Christ to man on certain conditions. Now when these conditions have been fully and finally and without any possibility of abrogating them, complied with, are we to venture to beseech God not to violate his pledge? The very least that can be said of prayer for the dead, in connexion with the true doctrine of the resurrection, as it seems to me, is that it is totally unmeaning. But prayer that we may become partakers with them, and of course they partakers with us in a promise of which their participation is certain, while ours is yet contingent, is needful to the very last moment of our lives, lest by any means "we fail of the grace of God."

The Prayer I have inserted in my book in my view of it means no more than the Church means when in the Prayer for the whole state of Christ's Church Militant she puts into the mouth of her children this language—"And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." And again in the first Collect of the Order for the Burial of the Dead: "We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith do now rest from their labors. And we beseech thee that we with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss both in body and soul in thy eternal and everlasting kingdom."

In reply it may be said that this very language has been interpreted by some great and venerable names as authorizing prayer for the dead. But I believe no one doubts but that the revisers of the English Liturgy and after them the revisers of our Liturgy deliberately *purposed*, to abolish this practice. While neither the Church of England nor our own Church have formally condemned prayers for the dead, they have with good reason refused to give their approbation to the use of them by their children. The practice was relinquished, says Palmer, (Antiquities of the English Ritual,) "and the happy consequence was, that all the people gradually be-

came free from the error of purgatory. Thenceforward the catholic doctrine prevailed in England, that the righteous after death are immediately translated to a region of peace, refreshment, and joy; while the wicked are consigned to a place of torment from whence there is no escape. And when the doctrine of purgatory had been extirpated, the English Church restored the commemoration of saints departed, in the Liturgy, which had been omitted for many years from the same caution and pious regard to the souls of her children." Not only the doctrine of purgatory but also masses for the dead, and various other grievous corruptions were associated in the minds of the people with prayers for the dead.

I rejoice then that the Church in its wisdom has abolished the practice. I wish not to see it revived, and I regret that any publication of mine, with or without cause, has called forth a single approbation of it, or a single wish for its restoration.

I stand, and by God's grace mean to stand, strictly within the pale of the Protestant Episcopal Church in these United States, as a dutiful, though an unworthy son; and as she refuses to authorize prayer for the dead, I should esteem it no evidence of "manliness" but of temerity, no title to the "thanks," but to the severe rebuke of "all true Churchmen" were I to allow my name, unimportant as it is, to be appealed to in its defence.

Your friend and brother,
JONA. M. WAINWRIGHT.

By the *Britannia* we have English dates to the 2d of May.

The Maynooth grant was still occupying the attention of Parliament as well as the nation in general. The majority in favor of the bill on its second reading was 147. The debates present no important feature save the complete obliteration of old party distinctions, expediency alone urging the measure, and impracticable principle opposing. Among the petitions presented we notice one signed by 250 Bachelors and Undergraduates of Cambridge in favor of the grant.

An address has been presented to the Hebdomadal Board, praying that some action may still be had by Convocation in the case of Tract XC. According to the English Churchman the Board have determined not to comply with the request. They are said to have been aided in coming to this decision by a hint from the Chancellor, (the Duke of Wellington,) and their decision was to appear before long in a formal document. In this connexion we may as well add, that the first step in the case of the Rev. Frederick Oakeley has been taken, and the cause will soon be tried in the Court of Arches.

The see of the new Bishop for New Brunswick is to be Fredericton.

Dr. Wolff has reached England, and preached in one of the churches in London on Sunday, April 20th.

The Bishop of London has suspended Mr. Monkton for twelve months on charges of impure or unseemly conduct.

We are obliged to a friend in East Bethany for a letter under date of May 19th, giving us the particulars of an accident which has filled us all with mourning. We are thankful for the prospect of the Bishop's recovery, and pray that his valuable life may long be spared to us.

"I write you a few hasty lines to inform you of the present situation of our good Bishop, and the particulars of the accident. This morning the physicians all agree that the Bishop is much improved, and that the danger of a tendency of blood to the head has passed, so that they do not fear a recurrence of it. All the danger to be apprehended, Dr. Coates informs me, is that inflammation may take place, and that he does not now fear, as there are no symptoms of it. Every thing is as favorable as could possibly be expected under the circumstances, and if all the symptoms should continue as favorable as at present the Bishop will be able to be removed the last of the week. His pulse is regular, there is no fever, nothing which at present indicates any thing like inflammation. He is able at intervals to recognize his family and friends for the moment, and then relapses into a state of stupor; but evidently is recovering his consciousness more and more, so that he has called us by name, asked the hour of the day, and has some idea of fulfilling appointments; so that our hopes are much raised ever since yesterday.

"The circumstances of the accident were as follows. The Bishop left the house where we had dined, just in front of me, in a carriage with Mr. Martindale, at a quarter before four o'clock, to go to the Methodist Church to hold the appointed services. He had gone but a very short distance before a boy rode up behind the carriage in a wagon, cracking his whip. This excited the horses attached to the Bishop's carriage. They immediately began to kick and jump. The Bishop then arose upon his feet to look over and see what might be the difficulty. At that moment the horses gave a sudden and violent spring which threw him from his feet backward over the seat. In falling he made a complete revolution, so that the blow was received with all force upon his forehead and face, his head being toward the carriage, his feet away from it. I state the matter thus particularly, because there have been so many differing reports, intimating that the Bishop undertook to jump from the carriage. When first we reached him he appeared perfectly lifeless; nor did he move or speak until taken to the nearest house and his great coat and body coat were removed. He soon went into the most violent spasms, but through the blessing of God on the means used by most skilful physicians, he was soon relieved. He has remained in a state of stupor and unconsciousness most of the time, at intervals however recognizing his friends. I have just returned from his room, assisting him to the bed, not having seen him for some hours, and I am surprised to see the decided improvement, to all of which the doctor, who is here, fully assents. He recognized me at once, and assisted himself to the bed with little or no help."

"Very truly, yours, S. C. M."

P. S. I will add, the Bishop has had the most kind and skilful attention of Drs. Webster, Coates and Gausen. S. C. M.

☞ A letter received in this city on Wednesday, from one of Bishop DE LANCEY's family, dated from the place where he is lying, Tuesday 20th, 10 A. M., gives further encouragement respecting his situation. It states that his consciousness was returning; that from the *decrease* of tendency of blood to the head every thing was hoped for; and that there has been no inflammation whatever, and the doctors are of opinion that there will not be any.

We are really happy to learn, from the announcement in our paper, that the before mentioned project for the establishment of an ANGLO AMERICAN Church for British emigrants, is about to be matured. The Committee appointed at a primary meeting, held at the house of the British Consul, have met on several occasions, and are to report on the subject to a general meeting, on Monday evening. We know of no object which strikes us more favorably, as both feasible and important to the Church Catholic, than that of securing to the bosom of our holy mother those of her children from abroad, who, like youths just emerging from the restraints of home, are apt to be seduced by the delusive charms and temptations of surrounding objects, need spiritual guardianship and care, lest through the vigilance and ever-active exertions of those without her pale, they be drawn off into other folds, or otherwise become the victims of intrigue, the sport of infidels, and of ungodly and wicked men; we hope therefore and very earnestly recommend, that every true hearted Churchman will give it his countenance and support; and if possible attend the meeting in St. John's Sunday school room, that encouraged by their presence, and aided by their experience and counsel, the individuals who have embarked therein, may be emboldened to proceed in their good undertaking.

We are happy to find from the annexed communication that we were in error last week in respect to the intention of the writer of "Brief Remarks," in his introductory paragraph. In view of the present explanation we insert with pleasure the entire article, which will be found in another column. We feel the more mortified at our mistake from the fact that no suspicion of the kind ever occurred to the writer of the pamphlet "What shall the Diocese do?" whose communication, however, in view of the annexed disclaimer, we deem it unnecessary to publish.

For the Churchman.

Mr. Editor,—In your paper of the 17th inst. I perceive an editorial notice of a tract entitled, "A few Brief Remarks on Resignation," in which you express regret at what you suppose to be a reflection contained in the first paragraph, on the author of the pamphlet, "What shall the Diocese do?" and speak of it "as unfair and gratuitously offensive." Permit me to correct your error. To my knowledge the author of "What shall the Diocese do?" was not in the mind of the writer of the "Brief Remarks," nor was his the pamphlet under review. The remarks were called forth by a *tract*, signed an "Episcopalian," the writer of which, while *professing* to entertain friendly feelings towards Bishop Onderdonk, urged a resignation on grounds too shallow and sophistical to come from the heart or the pen of any *real* friend of the Bishop. I am aware that some of the friends of our Diocesan, among whom is the author of "What shall the Diocese do?" notwithstanding their unshaken confidence in their Bishop, have been led to suppose a resignation by him as the only means left to restore that usefulness to the Diocese which strangers have so disastrously impaired. The *motives* of such men recommend themselves to the respect of the writer of the "Brief Remarks," and however much he may differ from them in principle, he would feel himself justly liable to rebuke were he to question the perfect uprightness and integrity of their purpose.

Hoping this explanation may accompany the proposed republication of the tract in your columns, I remain, dear sir, yours, &c. &c.

A CONSTANT READER.

A FEW BRIEF REMARKS ON RESIGNATION.

We have seen a tract *purporting* to be written by a friend of Bishop Onderdonk, containing two or three reasons why a resignation of his office, by the Bishop, is thought to be expedient. Being a lay member of the Episcopal Church, and, as such, having regarded with much interest the progress of events in this Diocese during the last two eventful years, we are awaiting, with anxious solicitude, the result. What is to be the issue, time only can determine. Of this, however, we may feel assured, that there is required from every Churchman the exercise of a sound judgment, of a Christian charity, and of an unyielding firmness in no ordinary degree.

Our reflections have led us to differ with those, who regard a resignation, as the balm which is to cure our malady, and we feel no hesitation in laying our views before the Church and the public. To this course we are emboldened, by the approval which our opinions have met from many Churchmen to whom they have been communicated.

It is urged that the sentence of suspension, by depriving the Diocese of all Episcopal services, has produced a state of inactivity most prejudicial to its interests, and from which it can be relieved by the resignation of the Bishop, only. The good of the Diocese, therefore, it is argued, demands a resignation.

In reply to this position, we would ask, *Who* placed the Diocese under this interdict? *Who* deprived it of the benefit of Episcopal ministrations? *Who* have struck the blow which has left it in this semi-vital state? Beyond a doubt, these evils have been inflicted by the Court of Bishops. If they are deserved, it becomes our duty, as a Diocese, to submit. If they are not deserved, then it is incumbent upon the *Bishops who composed that Court*, to set about retrieving the injury. How this can be accomplished, it is for them, not us, to determine. Doubtless, such action may be taken at the next General Convention as will afford adequate relief; and any competent measure for that purpose, if proposed by the Bishops, will, beyond a doubt, be sanctioned by the Lower House. We contend, therefore, that the remedy should be applied by those who have produced the evil. Bishop Onderdonk ought not, if he could, to anticipate their action. If the sentence be legal, and operates as the Court intended that it should, then the Diocese ought to submit; unless it possesses the *inherent power* to extricate itself from the evil, and is willing to exercise that power. If the sentence were not intended to produce the effect it has, then there is either defective legislation in the Church, or, the sentence is illegal. If the legislation be defective, the surest way to secure its amendment, is to allow the evil, resulting from its operation, to be made manifest. If the Court have acted illegally, then the consequences of their exercise of arbitrary power should be seen, that steps may be taken to define their authority, and prevent a recurrence of the evil. In such case, the General Convention should, and would take proper steps to put an end to punishment, which the Bishop and the Diocese of New York are suffering *illegally*.

Admitting, then, that the Bishop has the power to resign, and that his resignation would relieve the Diocese from its present embarrassment, we still think that such a step would be most injudicious and unwise. It might, indeed, gain for the Diocese a temporary relief, but it would leave it exposed to a repetition of the very evil, in avoidance of which, so extreme a measure as resignation had been resorted to. One of the great objects, now to be kept in view, is to prevent a repetition of the evil. This can only be accomplished by additional legislation, and the surest and most effectual means to secure this end, is to show its necessity, by allowing the action of the Court to work out its legitimate result.

The strength and safety of our Church Government must very essentially depend upon the wisdom of its legislation, and wise legislation can only result from the knowledge which experience brings. If there is defect in our laws, that defect must be remedied; and it becomes of the first importance, therefore, that the natural workings of the present law should not be prevented by such a step as resignation. Let the practical operation of the law be demonstrated, and our law-givers will go to the work of correcting its defect with all the light which knowledge, gained by experience, gives.

In this view, then, of the case, which we believe to be a correct and sound one, we think the good of the Diocese and the Church imperatively requires that a resignation by the Bishop should not be even *thought* of.

But further, we believe that the Bishop on the very ground taken by those who advocate a resignation, has not the *power* to resign even if he would. The IV. Canon of 1844, "Of Episcopal resignations," provides for the resignation of *Episcopal jurisdiction* only. Now it is asserted that Bishop Onderdonk is deprived of this *jurisdiction*. That the sentence of suspension has not only rendered him incapable of performing Episcopal acts, but has also dispossessed him of his *jurisdiction*; and consequently, that he cannot invite a brother Bishop into his Diocese to officiate; that he cannot give letters dimissory to other Dioceses, or perform any other acts of a merely executive character. Being thus, according to the arguments of his opponents, deprived of *jurisdiction*, which only, under the canon, he can resign, we regard a resignation impossible.

Independently of these reasons, however, we think that Bishop Onderdonk has a duty to perform to himself, to his Diocese, and the Church, which calls for a firm and unyielding determination on his part, *not* to resign. We believe his presentment was occasioned by *official acts*, for which his opponents declined to arraign him.

Had it not been for the ordination of Mr. Carey—an act which we do not feel called upon at this time either to justify or condemn—we believe the ashes of the past would never have been disturbed to discover something which might form the basis of greatly exaggerated charges. That ordination rendered him obnoxious to some, who in no uncertain language accused him, and the majority of Presbyters who agreed with him, of willingly playing into the hands of the Romanists. He was unsparingly denounced as a traitor to the Church, and Rt. Rev. Bishops were found who could so far forget their dignity and the proprieties of their holy office, as to arraign him before the *public* for an act which he was accountable for only to the *Church*. Thus treated the Bishop of New York believing in the correctness of his views, and conscious of the *purity of his motives*, called upon his detractors to test the question of his heresy before the competent tribunal. This was not done, but not long afterwards, he was put upon trial for *other causes*.

We are disposed, with the author of the tract, "*to distrust the motives of some of the instigators of the prosecution in question.*" The means pursued to collect evidence against the Bishop cannot be characterized by a term less harsh than *unchristian*,* and indicated a determination to *accomplish an end*, rather than a desire to promote the cause of truth and justice. The testimony, too, we look upon as proving nothing more than that innocent acts on the part of the Bishop, occurring openly, in the presence of friends and relatives, have been most grossly exaggerated and misunderstood. The majority of the Court, it is true, rendered judgment against him, but many of that majority, we must believe to have been prejudiced men, unless we set aside, in their favor, all known rules governing the operations of the human mind.† On this ground we cannot but think that they would have better subserved the interests of the Church, and the cause of justice, had they declined to sit in judgment upon their brother. The minority, however, composing more than one-third of the Court, rendered judgment in his favor. And we suspect that there are but few, who, after reading the trial attentively and impartially, will not pronounce the Bishop, *on the evidence*, innocent of the charges against him.

We have seen it stated that "the violence of party feeling is such, that without reference to what is just and prudent, all are, according to party, arrayed on one side or the other of this question." This most certainly is not the case. There are many candid men among what is called "the Low Church Party," who believe Bishop Onderdonk unjustly convicted. No more uncompromising defences of the Bishop have appeared than the "Appeal from the Sentence," and a Review of the case published in the *Churchman's Newspaper* of London. The author of the first tells us that he was educated what is called a Low Churchman; and the paper, in which the other review appeared, is strongly *anti-Tractarian*, and much quoted by Low Churchmen here. And we fear also, that some, even of those who consider themselves High Churchmen, and who were strong friends of Bishop Onderdonk, have unwillingly and unwittingly wronged him whom they loved, by relying too much upon the judgment of majorities, and considering too little the *proper* weight of evidence.

We say, then, that Bishop Onderdonk owes it as a duty to himself, to the Diocese and the Church, not to resign. His character will be most essentially involved in any step that he may take. Whatever solicitations may be used to induce a resignation, on whatever ground such an act may be put by him, his resignation will become a matter of history, and will be looked upon by the Church in after times, as an acknowledgment of the justness of the sentence.

But we are told that the good of the Diocese requires that this sacrifice should be made. We answer, that the good of the Diocese does not, cannot require its Chief Head to commit an act of official destruction, in favor of a prosecution which is regarded by many as the offspring of a persecuting spirit; and of a verdict given by a prejudiced Court, which failed to carry with it more than one third of its members. Far better for the Diocese will it be that she should for a time be deprived of all Episcopal supervision, than that she should force her Bishop to resign, or that he should be induced to take that step. The trial, with its accompanying circumstances, has done an injury to the Church which years cannot repair; we believe a resignation would increase that injury four fold. The faith of thousands, already wavering, in that system of Church Government, which cannot protect its members against injustice, will be shaken to its centre. Well will it be for the Church if many of these are not induced to leave her altars, to seek shelter and security in the bosom of a more peaceful and quiet communion.

We would say then to our Bishop do *not* resign. Such a course may expose you to great hardships, to additional persecution, but these will be borne in the cause of that Church of which you are an overseer. Whatever may now be the consequence of such a determination, another generation will thank you for it; and we verily believe that it would, even now, meet the wishes of a large majority of your Diocese.

But it is contended, that although the sentence of suspension supposed restoration, yet that Bishop Onderdonk cannot be restored unless he will admit the truth of the judgment, and acknowledge himself guilty of the matters charged. Now suppose the Court was composed exclusively of men free from even the shadow of prejudice, and that its decision was *unanimous*, does it follow that its judgment must, of necessity, be correct? May it not have been deceived by disingenuous testimony? May it not have erred in its conclusions? And may not, therefore, an innocent man have been condemned? Will it, then, be contended that a man, avowedly guilty may be restored, and yet the door be hopelessly closed against one who avows himself innocent? A conviction by a Court was never intended to take the place of a rack and extort confession of guilt, whether truthfully or not. The Bishop's assertion of innocence is not, as is contended, an "act of rebellion against the Court," because the fact that the majority of the Court believed him guilty does not make him so. Nor does this assertion, of necessity, impute unfairness to the Court. The evidence may have justified them in believing a certain act proved, and yet that act may never have been committed. The fault of a wrong judgment may not be chargeable upon the Court. It may be found in the infirmity of human testimony.

Under *any* circumstances, then, we are convinced that the avowal of his innocence by Bishop Onderdonk cannot justly be regarded as an act of "rebellion against the Court." It can amount to nothing more than an assertion that the majority have been misled, and surely the Court itself will not contend that such a thing is impossible; in other words, that its judgment is infallible. A restoration will be founded, either upon new evidence disproving the charges, or upon such evidences of submission and penitence on the part of the suspended Bishop, as will satisfy the proper tribunal of his fitness to resume the duties of his office. The nature of the case seems to render restoration on the first ground impossible: and on the other it should be entirely independent of any admission or denial of guilt on the part of the Bishop. If, being guilty, it is admitted that such a life of submission and repentance of his errors will entitle him to restoration, *a fortiori*, will such a life of submission and repentance entitle him to restoration if he be innocent?

We are convinced then, that where the prosecution, the witnesses, and the Court are above the suspicion even of prejudice, and the verdict has been unanimous, the avowal of his innocence by the accused, contrary to the judgment of the Court, should form no obstacle to his restoration.

Much less should such an avowal form an obstacle to the restoration of *our Bishop*. We believe he was unjustly condemned; we regard many of his condemning judges as too prejudiced to judge impartially; we *know* that more than one-third of the Court pronounced him *entirely innocent*; we have read the trial, and if we are any judge of testimony, it has failed to prove the offences charged. Our Bishop tells us he is innocent and we believe him. Notwithstanding this he renders obedience to the sentence of the Court; he suffers patiently the grievous weight of the penalty; he lives a life of penitence, not for the offences of which he has been charged—for of these he is innocent—but of all faults whether of "omission or commission," into which through the infirmity of human nature he may have been betrayed. Being innocent, he suffers the penalty as if he were guilty, and his Diocese will love him for it all the more. His quiet submission to a judgment which the minority of the Court, which a large portion of his Diocese, which he himself considers undeserved, is not "rebellion against the Court." Instead of being a reason against his restoration, it is the best and strongest argument in its favor. "For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently? but if when you do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter ii. 20. We hope that no such sophistry, whether coming from a *professing* friend or open foe, as that we have just been considering, to wit: that "if he feel himself innocent he cannot be restored, and must therefore resign," will carry with it the weight of a breath of air.

But the last, and, at the first glance, the most plausible argument in favor of resignation, is that if restored, 1st. He will be an object of discord and continual dissensions; 2d. That a portion of Episcopalians would not receive the ordinances or sacraments at his hands; 3d. That he will receive a coolness of treatment from many throughout his diocese, which would make his office quite insupportable. These arguments are futile, because they *equally applied to his holding the office before trial.* 1. The dissensions and discord of which he and his principles are the object, have existed, and have been increasing for years. They were the very cause of his presentation for trial. 2. Many of those calling themselves Episcopalians declared, before his presentment was contemplated, that they would not receive the ordinances and sacraments from him. 3. The "coolness of treatment" which he might experience from a large body, could not well be greater than what he has already experienced from the *same body*; and were it not for his inflexible determination, his Christian fortitude and charity, his office would indeed have been insupportable.

But are he and the large majority of those who love him, to yield supinely to those who have persecuted him, for no other reason than that they hated him and his principles; because *these* will still hate and persecute him? Are true hearted, loyal Episcopalians to give way to those who declare their determination to offer open disrespect to their Bishop, accused or unaccused, guilty or innocent, restored or unrestored? What honest man, what conscientious Christian, what Churchman but must answer with his whole heart, No, because we love the truth; no, because we love the Church; no, because we love our Bishop. Has he made enemies by his zeal for the Church? For that reason he shall have our support. Do false friends and open enemies make accusations and threats now which they dared not make before? Again, for that very reason he shall have our support. Is he suffering under an unjust sentence from the highest tribunal in the Church? Again, for that very reason he shall have our support. We cannot answer to God or our own consciences, if we omit any exertion which may protect or relieve him. And if there be any, who, when we have given them good reason to believe that the Bishop is a persecuted and an upright man, will let their bitter enmity to him or his principles, so blind them to their duty as honest men, not to say good Christians or Churchmen, as to allow them to continue their unrelenting proscription, to them we would say, such Episcopalians, such Churchmen, such men, are better as enemies than as friends; and to our Bishop we would say, there are enough true hearts around you who rejoice for themselves and the Church that you are still their Bishop; and who hope and pray that while you live you may so continue.

* In addition to the pamphlet we are reviewing, we would refer the reader for proof of this to the Bishop's Statement, The Trial Tried, the Verdict Unsealed, and to an article taken from the Churchman's Newspaper, (London,) a violent anti-Tractarian paper, which we have seen republished in pamphlet form.

† We would refer the reader, in addition to the above, to the "Trial," and "An Appeal from the Sentence."

Correspondence of C. Livingston & Co.

BATAVIA, Saturday, May 17, 1845.

Our usually quiet village was thrown into great excitement last evening, by the report of a severe accident having happened to the Right Rev. W. H. De Lancey, Bishop of Western New York, who has for the last few weeks been on a tour through his diocese. He had made an appointment to officiate at East Bethany, a small place some six miles from this. He expected to preach in the Presbyterian meeting house at 4 o'clock in the afternoon.

A large concourse were assembled from the surrounding country, and a short time before the appointed hour for service, it was ascertained that the use of the Presbyterian meeting house (which had been promised) was refused, and they were then offered the Methodist, some three-fourths of a mile west of the Presbyterian Church. The Bishop was riding with Mr. Martendale and the Rev. Mr. Bolles, in a two horse light wagon. After they started, some person in the rear cracked a whip, and the horses became restive; one of them jumped violently, got astride of the pole of the wagon, and commenced kicking.

The Bishop arose from his seat, and in the jarring caused by the rapid speed of the horses he fell out, and struck violently on his face, causing a severe concussion of the brain. He was taken up entirely senseless and conveyed to the nearest house, where every thing possible will be done to restore him.

The accident happened at quarter before 4 o'clock in the afternoon of yesterday.

This morning his physicians pronounce him as comfortable as could be expected. There has been a gradual return of consciousness all night, and this morning, he articulates yet with great difficulty.

Saturday, May 17—7 o'clock, P. M—The Bishop remained at 4 o'clock much as he was in the morning. Mrs. De Lancey had arrived, but it is doubtful whether the Bishop recognised her; his situation is very precarious, though upon the whole he is perhaps as comfortable as could be reasonably expected. He has the best medical aid, and friends in scores ready to do any thing that can be done for him. S. A. S.

From the Banner of the Cross.

ST. PETER'S CHURCH, ASTABULA, OHIO.—In our late notice of the remarkable document from the Vestry of this parish, in relation to the proceedings in the case of the Bishop of New York, we observed that there would seem to be no minister there. A respected correspondent says—

"Not so; the venerable pioneer missionary of the *Western Reserve*, the Rev. John Hall, is, and has been for many years, the Rector of that parish. That this worthy brother needs only to be more extensively known, to be rightly appreciated, will appear from the following facts. For two or three years past, at the earnest desire of the Rector, the old 'pew-letting' system has given place to the Lord's-day offerings for the support of the minister, and for the current expenses of the parish. These offerings are received every Sunday at the Offertory in the Communion service, at the prescribed time; when also the Holy Eucharist is always administered. 'Father Hall,' as he is called with filial reverence and affection by his people, is not the man to dismiss his children when they come and minister to his necessities, without breaking to them the 'bread of life.' When asked, a few months since, 'how does the system work?' he replied, with characteristic brevity, 'I never fared better in my life; my people never forget me; and besides, it is scriptural, and must succeed.' I doubt, Mr. Editor, whether there is another parish in the Union in which the Holy Communion is administered every Lord's-day: yet such has been the practice at Ashtabula for some years past. I think, sir, it should be known, that out of our twelve hundred clergy and five and twenty bishops, there is at least one priest in the Church who endeavors to follow implicitly the directions of the Prayer Book. On all holy days his people are summoned to the sanctuary; and although it is a rural parish, and many of the members of the fold are miles distant from the church, the services are well attended."

We observe that two new Episcopal congregations are about to be organized in Philadelphia; one, the "Church of the Redemption," at the corner of Schuylkill Front and Callowhill streets, (under the charge of a licensed lay-reader,) where we understand that the prospects are highly encouraging—a number of families having already returned to the bosom of the Church, who had been induced to attend dissenting places of worship, in consequence of being deprived of any opportunity to enjoy their own services:—the other at "Oakdale," in a school-room, at the junction of Broad street with the Germantown Railroad.—*Banner of the Cross.*

☞ The Pennsylvania Convention met on the 20th, but at our last advices had merely elected the Rev. Dr. Bull for President, and adjourned after two unsuccessful ballotings for a secretary.

Our accounts are since brought down to the 21st, when we see that,

On motion of Mr. John S. Richards, the election of a Bishop was made the order of the day for *Thursday morning at eleven o'clock.*

Mr. William Welsh offered the following resolution:

Resolved, that the salary of the Bishop of the Diocese be dollars, payable quarterly by the Treasurer of the Episcopal Fund, out of the interest of the existing fund, and in addition thereto, that the Treasurer be authorized to apply so much of additional collections as may be necessary to complete the sum.

Mr. Joseph S. Riley proposed that the blank be filled with the words "four thousand."

The Rev. Dr. Upfold moved that the whole subject be referred to a Committee of Five, to name the salary of the Bishop, and devise ways and means by which to raise the amount proposed; to report to this Convention.

The resolution was adopted.

The Committee is composed as follows:—James S. Smith, Esq.; William M. Meredith, Esq.; Mr. William Welsh; Rev. Messrs. Suddards and Odenheimer.

Hamilton Alricks, Esq., offered the following:—

Resolved, that the Committee on Elections be directed to enquire and report whether the Church of the Ascension in the City of Philadelphia, now represented in this body, has ever been admitted as a member of the Protestant Episcopal Church in Pennsylvania, with power to send for persons and papers.

James S. Smith, Esq., moved to insert after the word Philadelphia "and all other Churches," &c.

And the resolution having been amended in accordance with that motion,

The Rev. Dr. Coleman moved to strike out the words "the Committee on Elections," and insert "a special Committee be selected by ballot, and," &c.

Pending which motion, the Convention adjourned.

From the Tribune of this morning we have received Thursday's proceedings:

Mr. Rutter moved that after the clergy had made their nomination of a suitable person to fill the office of Bishop of this Diocese, the Churches proceed then to vote by ballot.

After some time spent in silent prayer, the Convention went into an election for Bishop, Rev. Dr. Ducachet, Rev. Mr. Spear, Rev. Dr. Morton, and Rev. Mr. Claxton were appointed Tellers.

Result of first Ballot.

The whole number of votes present was 75, of which there were—

For Rev. Samuel Bowman, D.D	38
Rev. S. H. Tyng, D.D.	35
Rev. Mr. Morton	1
Rev. Thomas Clark	1
Rev. R. Morgan	1
Total	76—

Some one evidently deposited two votes.

Second Ballot.

Two clergymen declined to vote.—Dr. Bowman 38; Dr. Tyng 35; Rev. Mr. Morton 1. No choice.

After announcement of the second ballot, Dr. Tyng peremptorily withdrew his name; and on re-assembling of Convention after a short recess, Dr. Tyng nominated the Rev. Thomas M. Clark, Rector of St. Andrew's. The Convention then proceeded to a

Third Ballot.

Rev. Dr. Bowman 38; Rev. T. M. Clark 32; Rev. Alonzo Potter 3; Rev. Dr. Morton 1. No choice.

Fourth Ballot.

Rev. Dr. Bowman 38; Rev. T. M. Clark 33; Rev. Alonzo Potter 2; Rev. Dr. Morton 1.

To Correspondents.

"Y." in our next.

"Catholicus" (two numbers) received.

Married.

In this city, on Thursday evening, 15th inst., at the Church of the Ascension, by the Rev. G. T. Bedell, Rev. DEXTER POTTER, Rector of St. James' Church, Poquetanock, Conn., to SARAH LOUISA, daughter of the late Northend Cogswell, Esq., of South Berwick, Me.

On the 22d inst. in St. Paul's Chapel, by the Rev. Samuel Seabury, D. D., GEORGE S. WOOD to Miss ELIZA A. WATSON, daughter of the late Matthew Watson, Esq. of Virginia.

Died.

At Brooklyn, on Monday evening, May 19th, MARTHA, daughter of Benjamin Armitage, Esq. of this city. "Blessed are the dead who die in the Lord."

On Friday, 16th inst., at the family mansion-house, Coldenham, Orange co., GERTRUDE COLDEN, widow of Alexander Colden, of Coldenham, in the 76th year of her age.

At Bordentown, N. J., on the 10th inst., SUSAN, wife of the Rev. Richard H. B. Mitchell, Rector of Christ Church in that place, and daughter of the late Archibald Binney, of St. Mary's co., Md.

At Warrenton, N. C., on the 27th ult. in the 5th year of her age, SARAH PIERREPOINT, daughter of the Rev. Cameron F. M'Rae, Rector of Emmanuel Church, in that place.

Calendar.

May.

25. First Sunday after Trinity.

June.

1. Second Sunday after Trinity.
8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

Notices.

☞ The Rev. Mr. LABAGH will preach on the Conversion of the Jews, in St. Stephen's Church on Sunday, at 3½ o'clock, P. M. May 24.

FAIR AT ST. LUKE'S CHURCH, ROSSVILLE, STATEN ISLAND.—The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. May 24.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. May, 1845.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Wednesday, the 18th of June next, at 5 o'clock, P. M. May, 1845. P. VAN PELT, Sec'y.

DIOCESE OF MARYLAND.—The next Annual Convention of the Diocese of Maryland will be held in St. Paul's Church, Baltimore, on Wednesday, May 28th, at 9 o'clock, A. M. H. COLBURN, Sec'y.

DIOCESE OF DELAWARE.—Notice is hereby given, that the Annual Convention of the Diocese of Delaware will be held in Trinity Church, Wilmington, on Wednesday, the 28th of May, at 9 o'clock, A. M. May, 1845. JAMES F. WILSON, Sec'y.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. May, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
May, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
May, 1845. 114 East Broadway, cor. Pike.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 14th of May, the Treasurer has received the following contributions:

Offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, half for Illinois, and half for Missouri, of which $20 are "tithes of a clerk," $48 64; St James's ch, Newtown, L I, $11; Whitsunday offerings of S S Emmanuel ch, Bellow's Falls, Vt, $5; Mrs Harriet Noland, of Florence, Alabama, per Rev David Brown, half, $5; Florence, Ala, per do, $5; Trinity church, Rutland, Vt, half, $5; Christ ch, Meadville, Pa, Rev A Varian, rector, of which $7 is for Nashotah salaries, $15 84; Missionary station, Green Bay, Wis, $7 12; do, Niles, Mi, $10; do, Springfield, Mi, $2; Grace ch, Camden, S C, $5; Mrs C L S, by a member of the Domestic Committee, $500; R P Williams, St Louis, $3; collection in St George's ch, Flushing, L I, per Rev Mr Burcker, half, $26 25; monthly offerings, St Paul's ch, Brookfield, Ct, half, $4. Total, $655 35.

THOMAS N. STANFORD, Treasurer,
May 21, 1845. 139 Broadway, New York

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 14th inst, has received the following sums:

From Robt Farley, Esq, Boston, for Constantinople, $50; Otis Daniel, Esq, do, for do, $50; through David Hoyt, Esq, Rochester, N Y, 4th annual payment for education of Sophia Rochester, Africa, $21; 2 teachers of Sunday school of St Luke's ch, Rochester, 1st annual payment for education of Thomas Pitkin, Africa, $20; monthly offering of St James's ch, Newtown, L I, $8; monthly offering of St Mark's ch in the Bowery, for China, $1; Trinity ch, Rutland, Vt, half, $5; Mrs Harriet Noland, Florence, Alabama, half, $5; Grace ch, N Y, through Rev Dr Taylor, rector, $125; Ladies' Missionary Society, St Luke's ch, Marietta, O, Rev Edward Winthrop, for Greece, $8; Rev Samuel Hazlehurst, particulars hereafter, for Africa, $708 35; Mrs M Banyer, for Africa, $50; Young Men's Missionary Association of St Luke's ch, N Y, for Parochial School, Galveston, $50: Missionary Society, Trinity chapel, Factoryville, Staten Island, per Rev Dr Moore, for China, $42; Little Rock, Arkansas, Missionary station, through Rev James Young, $9 41; St Michael's ch, Naugatuck, Ct, half, $5; monthly offering, Zion ch, Little Neck, L I, through Rev H M Beare, for Africa, $7 35; Rev D P, through G T B, half, $2 50; R P Williams, St Louis, Missouri, $5; St Thomas's ch, Brandon, Vt, Rev S B Bostwick, $1; Springville, Mich, Rev W N Lyster, $2; monthly offering, St Paul's ch, Brookfield, Ct, half, $4; St George's ch, collection, Flushing, L I, half, $26 25. Total, $1204 86.

J. SMYTH ROGERS, Treasurer,
New York, May 21, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Hoboken, Rev R F Burnham, $8 25; Calvary ch, Brooklyn, Rev Wm H Lewis, $5 50; St Mary's ch, Brooklyn, Rev Joseph Hunter, $3 37. Total amount, $17 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 21, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From three ladies of Christ ch, Norwich, by Mrs E Williams, to constitute the Rev W F Morgan a life member, $10; J H Herrick, donation, $10; Mrs Margaret Jones, do, $10; John Alstyne, do, $10; Miss Troup, do, $10; Isaac S Eoyd, do, $10; J A, do, $5; a friend, do, $2—$7; Walter Bowne, do, $5; Calvary church, Rev S C Southard, rector, $25. Total amount, $97.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 21, 1845.

The subscriber gratefully acknowledges the receipt of $50, from "anonymous," for the relief of such poor widows of his congregation as may have been sufferers by the late calamitous fire in Pittsburgh.

GEORGE UPFOLD,
Rector of Trinity Church.

CHURCHMAN'S LIBRARY—Any persons having No. 1, Volume I. of this publication to dispose of, will be paid full price for them at this office. M24

DOCTRINE OF THE CROSS.—This day published, the Doctrine of the Cross, illustrated in a Memorial of a Humble Follower of Christ. With an Introduction by John Dowdney, M. A., Rector of St. James' Church, New York. Price 50 cents.
HENRY M. ONDERDONK & CO.
May 24. 25 John street.

STANDARD PRAYER BOOKS.—The undersigned offer for sale in various styles of binding, the Book of Common Prayer, as adopted by the recent General Convention. They have also,
D'OYLE & MANT's invaluable Commentary on the Bible, edited by Bishop Hobart. Cheap Edition. Price $10. HENRY M. ONDERDONK & CO.
May 24. 25 John street.

Just Published by
STANFORD & SWORDS, 139 Broadway,

WAINWRIGHT'S FAMILY PRAYER—An Order of Family Prayers for every day in the week, and for the Commemoration of the Holy Days and Seasons of the Church. By the Rev. J. M. Wainwright, D. D. 12mo. cloth 75 cts.
Religion as seen through the Church. 16mo. cloth 50 cts.
Rev. Dr. Milnor's last Sermon—A Charitable Judgment, 12½ cts.
Rev. Drs. Tyng and Stone's Funeral Sermons on the death of Rev. James Milnor, D. D. 25 cts.
Jenk's Devotion and Offices of Devotion. Edited by Rev. Charles Simeon. New edition, 18mo. cloth, 50 cts.
Coleridge's Aids to Reflection. Edited by Rev. Dr. McVickar. 12mo. 75 cts.
IN PRESS—Dr. Wyatt's Parting Spirit's Address to his Mother. 18mo.
Bickersteth's Devout Communicant. 32mo. M24

REV. MR. COXE'S NEW POEM.—D. APPLETON & Co. have just published—
SAUL: A MYSETERY,—by Arthur Cleveland Coxe, M. A., author of "Christian Ballads," &c. &c. One elegant vol. 12mo. $1.
This is a sacred drama, designed to illustrate the history of Saul, King of Israel, and to develop the principles which are involved in the inspired narrative of his marvellous career. It takes the name of A Mystery from the old Scripture plays of the middle ages, so called; but is, in fact, a Dramatic History, uniting both Tragedy and Comedy in one poem. It commences with the scene in the forest, in which Jonathan shoots the arrows, (1 Sam. xx,) and concludes with the events of Gilboa, the witch's cave, the battle, and the death of Saul. The Massacre of the Priests is the theme of the First Act; and the five acts are designed to be in a measure complete poems in themselves. The scenery of Palestine, and partially its ancient manners, &c., are illustrated throughout; and the whole work, by means of a concealed reference to principles now in agitation, is meant to be on "subjects of the day." This volume, as a mere poem, invites the attention of many who are not commonly interested in new works in the poetical form.
As a dramatic hero, history scarcely furnishes a character more eligible than that of Saul. M24.

CHURCHMAN'S BOOKSTORE
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.) Orders enclosing CASH, for any book to be had in this city, promptly attended to.

Foreign Intelligence.

From the English Churchman.

Ever since the full development, by the *Times*, of the inmate wickedness and factious turbulence of the *popular* agitators against conformity to the Prayer Book, we have become more convinced every day that, on this point, Churchmen cannot be divided into more than *two* classes: 1. those who—whether actively joining them or *passively* looking on—side with the agitors; and, 2. those who actively oppose them, by saying and doing all in their power to promote conformity. Neutrality, under present circumstances, is treason to the Church, for it strengthens the hands of those who rebel against her legitimate authority. "He that is not with me is against me," may the faithful and obedient clergy say to their passive parishioners. The agitators do not want many "fighting men:" they only require that certain respectable men, who have a much better reputation, as attached Churchmen, than themselves, should remain *quiet*, while the agitators do the work of destruction, by denouncing the Prayer Book as popish and by exciting the people to oppose, and harass, and insult their pastor.

We have repeatedly warned these *quiet*, "neutral" Churchmen of the evil tempers, and destructive proceedings, which they are tacitly sanctioning by their passiveness in the present struggle between authority and lawlessness—between the Church and the Dissenting principle. Even admitting that a clergyman, who conscientiously believes that he must fulfil his solemn promises, is bound to do constant violence to his conscience in holy things; admitting, too, that a bishop has no right to prescribe strict obedience, order, and uniformity in Divine Service, still one would have expected that "stanch Churchmen" would have come forward promptly, *actively*, and energetically, on the side of the bishop, the parson, and the Prayer Book, when they were opposed and attacked by excited and ignorant mobs, Dissenting agitators, and the *Times* newspaper. We all know what many Churchmen would do, *and have done*, when "Conservatism" was threatened: *then* "neutrality" consisted in getting up meetings, canvassing electors, making speeches, writing addresses, going hither and thither, by day and by night. Yet these men cannot, or will not, see that *the same principle* is at stake in the present struggle: only they are called upon to apply it to higher and holier things—to matters far more worthy of their time and talents. Granted, that they do not see the benefit of conformity to nor the evil of endless variations from the Prayer Book, still, if the bishop sees it, and the clergyman *feels* it, and both the Ecclesiastical and Civil law commands obedience, surely a true "Conservative" can have no hesitation which side to take, and that actively. We leave out of view the objection which is sometimes put forward—that the more closely a clergyman follows "our Protestant Liturgy" the more danger there is of "Popery." No intelligent and faithful member of the English Church can have originated that calumnious libel upon our Formularies, and those who compiled them: "an enemy hath done this," and no true friend will make use of such a plea.

Our main object however, on the present occasion, is to lay before the passive, quiet, neutral Churchmen to whom we have alluded, the latest development of the anti-rubical spirit.

Our readers are aware, from the last two or three numbers of this journal, that this spirit has been recently at work in the parish of Hillsborough, in the diocese of Bishop Mant, whose son—Archdeacon Mant—is minister of the parish. His lordship has addressed the following letter to the Marquis of Downshire, who, we are sorry to say, so far forgot his duty to the Church as to join the agitation against one of her most faithful and attached sons.

"My Lord Marquis,—Some time ago I was honored by your lordship's acknowledgment of my '*Horæ Liturgicæ*.' The domestic affliction with which it pleased God to visit my son about that time, intervened, so as to prevent me from immediately *replying* to your lordship; but as there was a particular sentiment in your lordship's letter, much at variance with my own judgment, I take the liberty of reverting to the matter, with a view to that particular topic. My Lord, I allude to the expression of your lordship's wish for a change of some part of divine service, as celebrated in the parish church of Hillsborough. If your lordship will be so obliging as to point out to my notice any particular in which the laws of the Church or the realm are deviated from or not complied with, as bishop of the diocese, and as charged with the superintendence of the clergy, and with the regulation of the rites and ceremonies of the Church as prescribed by the Book of Common Prayer, I will endeavor to do my duty for correcting such deviation, and procuring such compliance. But if, on the other hand, the service be celebrated faithfully, as the laws of the Church and realm prescribe, I hold it my duty, and, with God's help, I will endeavor, to maintain such celebration. My motives for this course are set forth in the little book which I had the honor of sending to your lordship. It would be superfluous, therefore, were I now to enter at large on a statement of them. Until I shall be convinced of the fallacy of the judgments there given, I trust in God that His grace will enable me to hold fast the conduct which ought naturally to result from those judgments. The principle upon which I act, your lordship will perceive, is the simple one of giving efficacy to the law, in obedience to solemn stipulations, from which my conscience will not allow me to depart. And in thus acting I venture to anticipate the support of reasonable and conscientious men, especially of those who, occupying, like your lordship, the honorable station of members of the Legislature, are specially concerned in maintaining the the authority of the law, and of its official administrators and dispensers.

"I have the honor to remain, with all becoming respect, my Lord Marquis, your lordship's very faithful servant,

"Richard Down and Connor and Dromore,
"Dublin, March 12, 1845."

Before going any further, we ask any Churchman to form his opinion upon this letter—to read it over again, if necessary—and to say whether it be or be not every way worthy of a faithful Christian bishop—courteous, firm, and dignified. Well, now then let us see what the *Times*—the organ and leader of the anti-rubrical agitators—says to this letter in a leading article:—

"The British public will probably be struck by the *united impertinence and ignorance* which this letter displays; while at the same time there is mingled with it—as is often the case in *feeble understandings*—a degree of *low cunning* and *Jesuitism*. The Marquis of Downshire has, with great propriety, objected to the changes which have been introduced in his parish church, and in consequence has transferred his devotions, and those of his family, to a neighboring structure. The bishop, in his letter, it will be perceived, with that *low cunning* to which we have alluded, affects to charge the noble lord with a "wish for change, in some part of the divine service;" his lordship wishish for nothing but a return from those changes to the *prescribed* (!!) and traditional method of performing the duty. It is not necessary to specify further the *shamelessness* of this *trickery*.

To defend the changes, also, thus introduced and rejected by the congregation of which the bishop's son is the pastor, he refers to a publication of his own, with the title of *Horæ Liturgicæ*, in which he says the offensive changes are defended, and which he likewise asserts that he shall, by "God's grace, hold fast." Now, the fact is, as we learn, that "God has *not* given him grace to hold them fast;" for they have actually been reversed; and the old custom adopted in that church, the order and tranquillity of which he and his son had contrived to shake—*from which church, and from which diocese*, in our opinion, *both son and father ought to be removed*."

We ask every Churchman who reads this, "On which side are you, that of the *Times* or *the other?* Are you *actively* opposing the agitators, or are you *passively* helping them, by enabling them to quote your silence as an authority for their proceedings?

Scotland.

Moray.—The Rev. J. D. Hull has followed the steps of Messrs. Dunbar, Drummond, and Miles, as will be seen by the following letter which he has addressed to his bishop:—

Huntly Lodge, Easter Tuesday, 1845.

Right Rev. and Dear Sir,—I have to apologise to you for my dilatoriness in replying to your letter, and for occasioning you the trouble of again writing to me on its subject. The causes have been such, however, as I feel satisfied you would appreciate and allow—among others, the press and urgency of official occupations during the sacred season just elapsed, and the desire, expressed in my last note, of more maturely pondering my way in a position so peculiarly solemn and momentous. In truth, I was the less eager to transmit an answer, which, the longer I deliberated, the more I apprehended must be an unwelcome one. Since, however, you require an immediate and explicit reply, I have only to intimate, which I do with sorrow on *your* account, that I cannot, compatibly with a pure conscience, continue longer in connexion with the Scottish Episcopal Church. It has, by its own strange proceedings, gradually compelled me to leave it.

I came to Scotland with the liveliest interest in it, conceiving it to be substantially one with my own; and to promote its peace and prosperity my best efforts were both publicly and privately exerted. For instance, Bishop Skinner himself can testify to my anxiety to prevent a breach between him and the Rev. Sir William Dunbar. But facts have since transpired that have forced me—how reluctantly is known to several—to adopt very different sentiments. The first was the development of the very objectionable character of the Scotch Communion Office. Soon after my coming to an acquaintance with that, you will remember my writing to your Reverence, frankly avowing my dislike to it, as well as the Canon affirming it to be of primary authority. Your reverence quieted me by the prospect of measures that would modify, if not wholly remove, such scruples, and which I entertain no doubt were your desire; but of these there seems less and less likelihood every day. *Rusticus expectat, dum defluat amnis, &c.*

Next came the memorable Declaration of the Primus, with respect to which also I took the liberty of addressing you in strong terms, though without receiving any answer. Not very long after, the Rev. Mr. Cheyne of Aberdeen published a "Vindication" of the Scottish Office, in which he boldly asserts it to maintain tenets repudiated by all true Protestants, especially that "the Eucharist is a material sacrifice, a sin-offering as well as a thank-offering, and that the benefits thereof are applied not to the living only, but also to the faithful departed"!! Not only did this protection never receive the slightest censure that I heard of, but the writer was actually appointed by the *Primus* in the following year, 1844, to preach before the assembled Synod of his clergy! The Sermon was published at their unanimous request, and was accompanied by 'Notes,' purporting to be a more full exhibition of its principles, in both of which several of the most offensive doctrines of the Church of Rome were palpably and unflinchingly advocated.

Against that pamphlet I felt called upon to publish a protest, which drew forth a rejoinder from the preacher, under the title of a 'Preface,' not retracting, but on the contrary, defending the opinions previously promulgated.

Of neither of these publications of Mr. Cheyne has a syllable of condemnation or disapproval been offered by any member of his Church. What is the obvious and inevitable inference, but that the doctrines thus set forth are indeed held and approved by that body?

In addition to the foregoing grave facts, I have to adduce the following, as further conducing to my present determination:—

1. In the Scottish Episcopal Church there are *no fixed laws*, but the Canons may be altered at any time by her hierarchy.

2. The systematic expunging of the term "*Protestant*" from her canons at their last revision.

3. The *uncanonical* act of Bishop Skinner, already mentioned, ratified and adopted by the Episcopal Synod; thus violating the laws by which it professes to govern!

4. The tyrannical behavior of the Scotch Episcopal Church towards the Rev. Mr. Taylor for his conscientious *resistance* to that uncanonical act.

5. The *unprotestant* proceedings at the opening of the new Episcopal chapel at Jedburgh, sanctioned by the presence and assistance of four out of the six Scotch Bishops, and not denounced by any of them.

6. And lastly, the evasive and deceptive policy which appears to characterize the *system*, especially as pretending to be identical in doctrine with the Church of England, while undeniably and hereditarily holding tenets plainly at variance with the Thirty-nine Articles, which yet its ministers profess honestly and cordially to subscribe.

Could I, then, with such array of facts before me, consistently remain in connexion with that system? After long and prayerful consideration, I feel that I can *not*. O, my dear Sir, there is nothing so precious and important as Truth; and by that we must stand at all hazards.

On these grounds, therefore, I beg leave to withdraw from the Scottish Episcopal Church. However much this intimation may grieve you, I feel assured of your giving me credit for conscientious motives. I can have no other. Your conduct toward me has been marked by uniform kindliness, and I can have no disgust at authority so exercised. Authority and order I respect and value; but there is something more to be valued still. Besides, in taking this step, I am incurring a pecuniary sacrifice, to me by no means inconsiderable.

Your Reverence cannot accuse me of precipitancy either. Indeed, I hope I may not have displeased God, and appeared to have compromised my principles as a Presbyter of the Church from which I received my orders, by my tardiness.

Having thus presented you with a plain statement of my sentiments, I have the honor to remain, with unaffected personal regard and every good wish, your Reverence's faithful humble servant, J. D. Hull.

The Rt. Rev. D. Low, LL.D., &c. &c.

True Meaning of Scripture.

But while we do not doubt the sufficiency of the Bible for all the ends for which it was written, we *do* doubt, and more than doubt, the sufficiency of unguided and unaided *private interpretation* to get at its *meaning* as regards its great doctrines and mysteries, especially when the interpreter rejects that aid, and closes his eyes against that light which God in his providence proffers him, and reads its pages under the blinding and distorting influence of prejudice, passion, and erroneous theories and dogmas. These are two very different and quite distinct things; and he who from the fact that the *Bible* is sufficient infers that *he himself* is sufficient *to interpret* it without the aid which God affords him, and with a mind darkened by ignorance and error, and a heart charged and biased with unholy affections, draws a conclusion the correctness of which may reasonably be doubted. But let us look at this subject by the light of an obvious and instructive analogy often alluded to in the Inspired Volume.

The material earth which we inhabit, is amply sufficient for all the ends for which it was created. Under the genial light and heat of the sun, and annually revolving round that mighty orb producing the vicissitudes of season, and daily on its own axis producing the regular alternations of day and night;—stocked with innumerable tribes belonging to the animal and vegetable kingdoms;—with abundant supplies of minerals and earths;—with the elements of fire, water, air, and land, and all the infallible laws of nature, the earth, if skilfully cultivated and properly used, is, with the blessing of God, sufficient, and more than sufficient for the subsistence and comfort of every individual of its eight hundred millions of inhabitants. Poverty, starvation, cold, and wretchedness are not attributable to any deficiency in the stores and capabilities of Nature. And the proper use of past experience, and of the accumulated knowledge and perfected skill of all past ages, would enable us to extract from her bountiful resources a sufficiency for three times the present number of the human family. Why then is the world so full of want and misery? Why do so many perish from cold, heat, hunger and thirst? Not from any deficiency or want of adaptation in material nature or her laws. The Almighty and All-wise Creator could if it had seemed good to him, have made, wholesome food and nutricious beverages as abundant and as easily procured as stones, water, and the atmosphere; and the means of clothing as abundant as the leaves of the trees, or the grass of the field. But he has not seen fit to do so. He has adopted a different system; a system which requires industry, frugality, forethought, and the exercise of ingenuity and skill. And why? Evidently because he knows it to be, upon the whole, the best for us in our present fallen condition and probationary state. We are rendered happier and better by means of this necessity to seek our subsistence and the comforts and the innocent luxuries of life by the healthful and moderate exercise of our bodily and mental powers. Even in the primeval state, man was required to cultivate the soil. When he fell from this state, more toil became necessary, and the earth was less spontaneous in her wholesome fruits, and more prolific of thorns, thistles and briars. The curse, "In the sweat of thy face shalt thou eat bread all the days of thy life," is thus converted into a blessing. The debasing and deterioring influence of such a supply of the bounties of Nature as to render industry, forethought, and frugality unnecessary, is witnessed in tropical climes. This may be very agreeable to fallen man, but experience proves it to be injurious. It is far better for us to be obliged to dig our minerals from the bowels of the earth, and fabricate our garments from the raw materials which she supplies, and educe from her bosom by ingenuity and toil our necessary food; than to obtain all these things without effort. That is a wise and benevolent arrangement of the Creator which obliges us to avail ourseles of past experience and accumulated knowledge in deriving from the earth the means of subsistence and comfort. He has given us mental faculties, forethought, and muscular powers, a fruitful soil, and infallible laws, by the proper use of which we may acquire all that we need. In this respect we are on probation; and according as we use the means within our reach, or not, we shall have enough, and to spare; or be in want, and beg. It is idleness, dishonesty, improvidence, intemperance, selfishness, profligacy and vice; and the *perversion* and *abuse* of the gifts and resources of nature; and the criminal disregard of past experience and accumulated knowledge; and the failure to employ aright the improvements of our predecessors, which give occasion to the deficiencies from which we suffer. "The hand of the diligent maketh rich," and "he that sows sparingly, reaps also sparingly; and he who should reason from the facts that God is infinitely wise and good, and has given us such resources, that we have no need of the means and the experience and knowledge and skill which he has given us, and that we have nothing to do but to pluck and eat, or put on garments, or repose on beds of down, would be accounted insane. And the same is true with regard to spiritual things, and especially with respect to the Bible. The God of providence is the God of grace; and his system in the former is analogous to his system in the latter.

* * * * *

But there is one point in which the analogy does not hold good;—while the materal earth with all its laws and garniture is precisely the same which it was six thousand years ago, and at this moment as direct a revelation of God as when originally created, and speaks precisely the same language as at first, the progress of science, art, and experience, makes us more and more perfectly acquainted with its nature and laws from year to year. On the other hand, the progress of time, and the changes of language, manners, and customs, continue to render the Scriptures more and more obscure and hard to be understood. So that to ascertain the true meaning of the holy Scriptures, and derive from them in the greatest purity and with the greatest certainty the doctrines of eternal life, and what they teach respecting the Church; we must go up as near as possible to the original source, and ascertain as far as practicable how they were interpreted by the inspired writers and their immediate pupils, and by the whole Church in her earliest, purest, and best days. This is so evidently a dictate of common sense, that it requires no special proof or illustration. It is what wise and honest men do in all similar cases; and to despise or ridicule this means of ascertaining the true meaning of Scripture, is to despise and ridicule the very authorities upon which we are compelled to rely for evidence that the present canonical Books of Scripture are authentic and inspired, and were written by the men to whom they are ascribed; and he who profanely scoffs at the evidence of Christian Antiquity, perfectly, in this respect, accords with the infidel who scoffs at the evidence of the Divine origin of Christianity itself.—*J. W. McCullough.*

The substance of the Holy Scripture is reduced at last to this short lesson, of delighting in God, loving and doing good to my brethren, and preserving unity. But instead of drawing these rules into practice, I am still pouring upon them, and prefer an hour in my study before one at Church. Some friend or neighbor would gladly open his case to me and desire my assistance; he waits my coming with impatience; and I, instead of answering his expectation, take up a book, and entertain myself with that. But all the knowledge thus acquired makes a very poor amends for the loss of that advantage which my doing an office of charity would have insured me. Thus, by turning religion into empty speculation, I feel none of those tender and warm refreshments of mind, those bowels of pity, that largeness of heart, those inward compunctions for sin, and the sensible, the transporting pleasures of prayer and heavenly contemplations. And yet, how little soever the mistaken and vitiated palates of the world may relish these things, there is not in this life any delight so sweet, any which the mind more speedily catches at, any that so effectually exalts us above the dross of and dotage for this world and its vanities, any so strong a defence against temptations, any so powerful promoter of all manner of virtue and goodness, nor so indefatigable a sustainer of labor and difficulty, as the grace of fervent prayer and devout contemplation.—*St. Bernard.*

Some offences are not only against God, but against our brethren too; and such ought to be acknowledged to the injured party in order to satisfaction and reconciliation. Others may be imparted very profitably, either for advice in doubtful and difficult cases, where partiality or want of skill may incapacitate us for making a right judgment of our distemper or its proper remedies; or else to engage the assistance and intercession of our friends. On all which, and some other accounts, it may be very convenient, if not absolutely necessary, to disclose our sins to God's priests, who are qualified to be faithful and wise counsellors, fervent and powerful intercessors for us. And well it were if men who have been proudly and obstinately rebellious against God, would exercise this discipline upon themselves, and undergo the humiliation of acknowledging their own vileness to His ministers. Well, if they would take this method of having their condition and their concern for it particularly recommended in the affectionate prayers of those whom their function obliges to be the most tender lovers of souls. This might have excellent effects both in increasing their own compunction, and in disposing God to pity it. And as this taking of shame upon ourselves might facilitate the cure of what is past, so would it doubtless be a mighty check to men where secrecy is a prevailing temptation, and render them more circumspect for the time to come. This is what all serious and considerate persons must allow to be highly expedient, though it be not indispensably necessary. For where the heart is duly humbled, the sin sufficiently lamented, the man effectually reformed, we have no reason to believe that God will not accept the performance of that work upon confession to Himself alone; in which our confession to men can be no further serviceable than only as it is a probable means of having it performed more effectually than (ordinarily speaking) it was like to have been without such confession.—*Ib.*

"Public Opinion."—As a matter in which our readers all are interested, whatever may be their different views of the proceedings in the case of the Bishop of New York, we have deemed it proper to give occasional extracts from letters in various parts of the Church, as illustrative of the progress of public sentiment in relation thereto. We subjoin another, from one of the most intelligent and exemplary laymen in the whole South-West; in connection with which we hope that the able and judicious article "On the Respect due to Ecclesiastical Authority," from the True Catholic for the present month, (among our selections this week,) will not be overlooked.

"For my part, though I can see no way in which the Church can with safety and honor escape from the disastrous situation in which she has been permitted to involve herself, I doubt not her Divine Head will lead her forth in renewed brightness and vigor of usefulness from the cloud that seems to surround her. The transactions at New York have at times made me very sorrowful; but when I reflect that the Church is especially promised the Divine Saviour's abiding presence and blessing, I feel satisfied that all things will 'work together for good.' It appears to me that the *six*, who voted as they did on the late trial, must, as time passes, feel a higher and nobler satisfaction, in contemplating the course they pursued, precisely as the others must more and more see the apparently inextricable difficulties in which they have involved the Church they love and honor above all things. The first false step seems to me to have been taken at the last General Convention, in the adoption of the canon under which the court was constituted. A legislative act which confers power in the first resort, without any possible remedy for its exercise, would seem to suppose something like infallibility in the agents it constitutes. I would never have a court of first resort able to do things which no mortal can undo. Who does not see that were the trial to be gone over again, a very different result would be the consequence? But we have no such provision: what is the Diocese of New York to do? She does not, I think, wish her Bishop to resign. She feels that he would thereby be pleading guilty to the charges which, by all I can learn, were sprung upon him and upon the Church so suddenly as hardly to give him or the court time to reflect or to become cool after an exciting session of the General Convention."—*Banner of the Cross.*

Just Published

By the General Prot. Episcopal S. S. Union,

Daniel Dana, Jr., Agent,

THE JUVENILE REPOSITORY, Vol. IV., being a republication of a portion of Burns' (London) Juvenile Series. For sale at the Depository, 20 John street. May 17—tf

IMPORTANT HISTORICAL WORK.—D. Appleton & Co., 200 Broadway, have just published, A MANUAL OF ANCIENT AND MODERN HISTORY, by W. C. Taylor, L. L. D., of Trinity College, Dublin; revised, with an additional chapter on the United States, by Prof. C. S. Henry, of the N. Y. University. 1 vol. 8vo. of 800 pages, \$2 25; bound in leather \$2 50. Or ancient history separate, \$1 25; Modern do. \$1 50.

"To the millions who have neither the leisure nor the means of an extensive reading of History, this must prove a welcome book. It bears on every page the impress of close thought and extensive research."—*Tribune.*

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The work is already introduced as a text book in Harvard, Columbia and N. Y. Universities, and several leading Academies.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is \$175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is \$130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. \$200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. Principal.

SELECT BOARDING SCHOOL FOR BOYS at Tarrytown, Westchester County New York.—William G. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limited in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term, consisting of 22 weeks, commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, \$75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. \$

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. George Jardine, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from \$300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from \$150 to \$500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from \$300 to \$1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for \$1,000 to \$4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from \$50 to \$75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

*** Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, \$2; calf, \$2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.

J. A. SPARKS, Churchman's Bookstore,
April 5. 161 Fulton st., opposite St. Paul's.

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is \$1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

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THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

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☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 81 vols. 18mo.—reduced price to poor schools, \$12.

The same, bound in 151 volumes of various prices. Total, \$21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, \$6 63 nett.

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☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

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